

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 20th June 1914.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st January 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Bani" (P) ...	Calcutta ...	Monthly	Lakshmi Nath Besborua, Hindu, Brahmin; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin	400
<i>Bengali.</i>					
3	"Alaukik Rahasya" (P) ...	Do. ...	Monthly	Kshirod Prasad Vidyabinode, Brahmin; age 55 years.	700
4	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 48 years.	500
5	"Ananda Sangit Patrika" (P) ...	Calcutta ...	Do.	A. Chandhari Pratibha Devi, Hindu, Brahmin; age 45 years.	200
6	"Archana" (P) ...	Do. ...	Do.	Keshab Chandra Gupta, Hindu, Baidya; age 35 years.	300
7	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli; age 37 years.	700
8	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin; age 49 years.	1,000
9	"Aryya Kayastha Pratibha" (P) ...	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 73 years.	500
10	"Aryya Pratibha" (P) ...	...	...	...	...
11	"Aryyabarta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh	800
12	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti; age 24 years.	1,200
13	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhanu Bhushan Sen, Hindu, Baidya; age about 40 years.	400
14	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri, Brahmin; age 60 years.	700
15	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 38 years.	5,000
16	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary	500
17	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy, Hindu, Brahmin; age 38 years.	500
18	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan	2,200
19	"Balyasram" (P) ...	Do. ...	Do.	Taraprasanna Ghosh Bidyabinode, Hindu; age about 36 years.	200
20	"Bambodhini Patrika" (P) ...	Do. ..	Do.	Sukumar Dutt, Brahmo; age 43 years	700
21	"Bandana" (P) ...	Baidyabati	Do.	Hemendra Kumar Ray, Hindu, Vaidya; age 27 years.	700
22	"Bangabandhu" (P) ...	Dacca ...	Do.	Ishan Chandra Sen, Brahmo; age 56 years.	150
23	"Bangadarsan" (P) ...	Calcutta ...	Do.	Sailes Chandra Masumdar, Hindu, Brahmin; age 43 years.	900
24	"Bangeratna" (N) ...	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar; age 29 years.	1,500
25	"Bangavasi" (N) ...	Calcutta	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 55 years.	15,000
26	"Bankura Durpan" (N) ...	Bankura	Do.	Rama Nath Mukherji; age 53 years	453

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
27	"Bani" (P) ...	Calcutta ...	Monthly	Amulya Charan Ghosh ; age 35 years	800
28	"Barisal Hitaishi" (N) ...	Barisal ...	Weekly	Durga Mohan Sen, Hindu, Baidya ; age 26 years.	600
29	"Basumati" (N) ...	Calcutta ...	Do.	Sasi Bhushan Mukherji and Haripada Adhikary ; age 48 years.	19,000
30	"Bhakti" (P) ...	Howrah ...	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 28 years.	600
31	"Bharati" (P) ...	Calcutta ...	Do.	Srimati Swarna Kumari Devi Brahmo ; age about 48 years.	9,000
32	"Bharat Chitra" (N) ...	Do. ...	Weekly	Pran Krishna Pyne, Hindu, Brahmin	800
33	"Bharat Mahila" (P) ...	Dacca ...	Monthly	Srimati Saraju Bala Dutt, Brahmo ; age 31 years.	450
34	"Bhisak Darpan" (P) ...	Calcutta ...	Do.	Rai Saheb Giris Chandra Bagehi ...	250
35	"Bharatbarsha" (P) ...	Do. ...	Do.	Amulya Charan Ghosh, Vidyabhushan Kayastha ; age 38 years and Jaladhar Sen, Kayastha ; age 50 years.	1,000
36	"Bidushak" (P) ...	Do. ...	Do.	Khetra Nath Banerji, Brahmin ; age 40 years.	600
37	"Bijnan" (P) ...	Do. ...	Do.	Dr. Amrita Lal Sarkar, Satgope ; age about 42 years.	300
38	"Bikrampur" (P) ...	Mymensingh	Quarterly	Jogendra Nath Gupta, Hindu, Baidya ; age 34 years.	100
39	"Birbhum Varta" (N) ...	Suri ...	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin ; age 40 years.	900
40	"Birbhumi" (P) ...	Calcutta ...	Monthly	Kulada Prasad Mullick, Hindu ; age 33 years.	1,500
41	"Birbhum Vasi" (N) ...	Rampur Hat	Weekly	Satkowri Mukherji, Hindu, Brahmin ; age 45 years.	700
42	"Brahman Samaj" (P) ...	Calcutta ...	Do.	Pandit Basanta Kumar Tarkanidhi ...	1,000
43	"Brahma Vadi" (P) ...	Barisal ...	Monthly	Monomohan Chakravarty, Brahmo ; age 52 years.	660
44	"Brahma Vidya" (P) ...	Calcutta ...	Do.	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta.	800
45	"Burdwan Sanjivani" (N) ...	Burdwan ...	Weekly	Prabodhananda Sarkar, Hindu, Kayastha ; age 32 years.	1,000
46	"Byabasa O Baniya" (P) ...	Calcutta ...	Monthly	Sachindra Prosad Basu, Brahmo ; age 36 years.	900
47	"Chabba Pargana Varta-vaha" (N)	Bhawanipur	Weekly	Abani Kanta Sen, Hindu, Baidya ; age 30 years.	500 to 700
48	"Charu Mihir" (N) ...	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years.	800
49	"Chhatra" (P) ...	Dacca ...	Monthly	.....	500
50	"Chhatra Suhrid" (P) ...	Do. ...	Do.	.....	450
51	"Chikitsa Prakas" (P) ...	Nadia ...	Do.	Dr. Dhirendra Nath Haldar, Hindu, Gandabanik ; age 32 years.	1,000
52	"Chikitsa Sammilani" (P) ...	Calcutta ...	Do.	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
53	"Chikitsa Tatva Vijnan" (P)	Do. ...	Do.	Binode Lal Das Gupta, Vaidya ; age 39 years.	200

Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		<i>Bengali—continued.</i>				
800	54	"Chinsura Vartavaha" (N)	Chinsura ...	Weekly ...	Dina Nath Mukherji, Brahmin; age 48 years.	1,000
600	55	"Dainik Chandrika" (N) ...	Calcutta ...	Three issues a week.	Haridas Dutta, Hindu, Kayastha; age 48 years.	1,600
19,000	56	"Dacca Prakas" (N) ...	Dacca ...	Weekly ...	Mukunda Vihari Chakravarty, Hindu, Brahmin; age 42 years.	800
600	57	"Darsak" (N) ...	Calcutta ...	Do. ...	Satis Chandra Bhattacharji, Brahmin; age about 39 years.	300
9,000	58	"Dharma-o-Karma" (P) ...	Do. ...	Quarterly ...	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
800	59	"Dharma Tatva" (P) ...	Do. ...	Fortnightly ...	Vaikuntha Nath Ghosh, Brahmo ...	300
450	60	"Dharma Pracharak" (P) ...	Do. ...	Monthly ...	Nrisingha Ram Mukherji Hindu, Brahmin; age 51 years.	2,000
250	61	"Diamond Harbour Hitaishi" (N)	Diamond Harbour ...	Weekly ...	Mohendra Nath Tatwanidhi, Hindu, Mahisya; age 52 years.	2,500
1,000	62	"Dhruba" (P) ...	Do. ...	Monthly ...	Birendra Nath Ghosh, Hindu, Kayastha; age 37 years.	800
600	63	"Education Gazette" (N) ...	Chinsura ...	Weekly ...	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,000
300	64	"Faridpur Hitaishini" (N)	Faridpur ...	Do. ...	Raj Mohan Majumdar, Hindu, Vaidya; age about 77 years.	900
100	65	"Galpa Lahari" (P) ...	Calcutta ...	Monthly ...	Jnanendra Nath Basu, Hindu, Kayastha; age 36 years.	600
900	66	"Gambhira" (P) ...	Malda ...	Bi-monthly ...	.....	.....
1,500	67	"Gaud-duta" (N) ...	Do. ...	Weekly ...	Krishna Chandra Agarwallab, Hindu, Baidya.	400
700	68	"Grihastha" (P) ...	Calcutta ...	Monthly ...	Sarat Chandra Dev, Kayastha; age 56 years.	500
1,000	69	"Hakim" (P) ...	Do. ...	Do. ...	Masihar Rahman, Muhammadan; age 31 years.	500
600	70	"Sri Gauranga Sevaka" (P)	Murshidabad ...	Do. ...	Lalit Mohan Banerji, Hindu, Brahmin; age 56 years.	600
800	71	"Hindusthana" (N) ...	Calcutta ...	Weekly ...	Haridas Datta, Hindu, Kayastha; age 42 years.	900
1,000	72	"Hindu Ranjika" (N) ...	Rajshahi ...	Do. ...	Kachimuddin Sarker, Muhammadan; age 41 years.	290
900	73	"Hindu Sakha" (P) ...	Hooghly ...	Monthly ...	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
500 to 700	74	"Hitavadi" (N) ...	Calcutta ...	Weekly ...	Manindranath Basu, Hindu, Kayastha; age 43 years, and 3 others.	28,000
800	75	"Hitvarta" (N) ...	Chittagong ...	Do. ...	Birendra Lal Das Gupta, Hindu, Vaidya.	600
500	76	"Homeopathi-Prachar" (P)	Calcutta ...	Monthly ...	Probodh Chandra Banerji, Hindu, Brahmin; age 41 years.	1,000
450	77	"Islam-Abha" (P) ...	Dacca ...	Do. ...	Sheik Abdul Majid ..	1,000
1,000	78	"Islam-Rabi" (N) ...	Mymensingh ...	Weekly ...	Maulvi Naziruddin Ahmad, Muslim; age about 34 years.	700
600	79	"Jagat-Jyoti" (P) ...	Calcutta ...	Monthly ...	Jnanatana Kaviraj, Buddhist; age 56 years.	700
300	80	"Jagaran" (N) ...	Bagerhat ...	Weekly ...	Amarendra Nath Basu, Hindu, Kayastha.	About 300

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<i>Bengali—continued.</i>						108
81	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrishta Bagchi, Hindu, Brahmin; age 29 years.	1,400	109
82	"Jangipur Sangbad" (N)	Murshidabad	Weekly	.....	.....	110
83	"Janmabhumi" (P)	Calcutta	Do.	Jatindranath Dutta, Hindu, Kayastha; age 31 years.	300	111
84	"Jasohar" (N)...	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600	112
85	"Jubak" (P)	Santipur	Monthly	Jnananda Pramanik, Brahmo; age 39 years.	500	113
86	"Jugi-Sammilani" (P)	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,500	114
87	"Jyoti" (N)	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000	115
88	"Kajer Loke" (P)	Calcutta	Monthly	Saroda Prasad Chatterji, Brahmin; age 46 years.	350	116
89	"Kalyani" (N)	Magura	Weekly	Bisweswar Mukherji, Brahmin; age 49 years.	500	117
90	"Kanika" (P)	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 38 years.	150	118
91	"Karmakar Bandhu" (P)	Calcutta	Do.	Banemali Seth, Hindu, Swarnakar; age 43 years	500	119
92	"Kasipur-Nibasi" (N)	Barisal	Weekly	Pratap Chandra Mukherji, Hindu, Brahmin; age 69 years.	500	120
93	"Kayastha Patrika" (P)	Calcutta	Monthly	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 66 years.	750	121
94	"Khulnavasi" (N)	Khulna	Weekly	Gopal Chandra Mukherji, Hindu, Brahmin; age 53 years.	250	122
95	"Krishak" (P)	Calcutta	Monthly	Nikunja Behari Dutt, Kayastha, age 40 years.	1,000	123
96	"Kshristya Bandhav" (P)	Do.	Do.	Mathura Nath Nath	.....	124
97	"Kushadaha" (P)	Do.	Do.	Jagindra Nath Kundu, Hindu, Brahmo; age 36 years.	500	125
98	"Mahajan Bandhu" (P)	Do.	Do.	Raj Krishna Pal, Hindu, Tambuli; age 44 years.	400	126
99	"Mahila" (P)	Do.	Do.	Rev. Braja Gopal Neogi, Brahmo; age 59 years.	200	127
100	"Mahisya Samaj" (P)	Do.	Do.	Narendra Nath Das, Hindu, Kaivarta	300	128
101	"Mahisya-Surhid" (P)	Diamond Harbour	Do.	Haripada Haldar, Hindu, Kaivarta; age 81 years.	350	129
102	"Malda Samachar" (N)	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100	130
103	"Malancha" (P)	Calcutta	Monthly	Kali Prasanna Das Gupta	.....	131
104	"Manasi" (P)	Calcutta	Do.	Subodh Chandra Dutt and others, Hindu, Kayastha; age 37 years.	1,000	132
105	"Mandarmala" (P)	Calcutta	Do.	Umesh Chandra Das Gupta, Hindu, Brahmo; age about 56 years.	400	133
106	"Medini Bandhab" (N)	Midnapore	Weekly	Devdas Karan, Hindu, Sadgope; age 46 years.	600	134
107	"Midnapore Hitaishi" (N)	Ditto	Do.	Manmatha Nath Nag, Hindu, Kayastha; age 37 years.	200	135

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		<i>Bengali—continued.</i>				
1,400	108	"Moslem Hitaishi" (N) ...	Calcutta ...	Weekly	Shaikh Abdur Rahim and Mozummul Haque.	6,300
300	109	"Muhammadi" (N) ...	Do. ...	Do.	Muhammad Akram Khan, Mussalman; age 29 years; and Maulvi Akbar Khan.	About 1,400
600	110	"Mukul" (P) ...	Do. ...	Monthly	Hem Chandra Sarkar, Brahmo; age 39 years.	1,000
1,600	111	"Murshidabad Hitaishi" (N)	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 49 years.	500
2,000	112	"Nabagraha Prasanga" (P) ...	Mymensingh	Monthly	.....	.....
350	113	"Nandini" (P) ...	Howrah ...	Do.	Ashtosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	500
500	114	"Natya Mandir" (P)	Calcutta ..	Do.	Amarendra Nath Dutta, Hindu, Kayastha; age 40 years.	500
150	115	"Navya Banga" (N)	Chandpur	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 25 years.	500
500	116	"Nayak" (N) ...	Calcutta ...	Daily	Panchcowri Banerji, Brahmin; age 47 years	2,800
500	117	"Navya Bharat" (P)	Do. ...	Monthly	Devi Prasanna Ray Chowdhuri, Brahmo; age 61 years.	1,000 to 1,500
750	118	"Nihar" (N) ...	Contai ...	Weekly	Madu Sudan Jana, Brahmo; age 45 years.	500
250	119	"Noakhali Sammilani" (N)	Noakhali Town	Do.	Fazlar Rahman, Muhammadan	500
1,000	120	"Pabna Hitaishi" (N)	Pabna ...	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	550
.....	121	"Pallichitra" (P)	Bagerhat	Monthly	Ashu Tosh Bose, Hindu, Kayastha; age 36 years.	About 500
500	122	"Palli Prasun" (P)	Joynagore, 24-Parganas district.	Do.	Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	500
400	123	"Pallivashi" (N)	Kalna ...	Weekly	Sasi Bhusan Banerji, Hindu, Brahmin; age 49 years.	300
200	124	"Pallivarta" (N)	Bongong ...	Do.	Charu Chandra Roy, Hindu, Kayastha; age 43 years.	500
300	125	"Pantha" (P) ...	Calcutta ...	Monthly	Rajendra Lal Mukherji ...	800
350	126	"Pataka" (P) ...	Do. ...	Do.	Hari Charan Das, Hindu, carpenter by caste.	500
1,100	127	Prabahini (N) ...	Calcutta ...	Weekly	.....	.....
.....	128	"Paricharak" (N)	Do. ...	Bi-weekly	Kailas Chandra Sarkar; age 59 years	900
1,000	129	"Prachar" (P) ...	Jayanagar	Monthly	Rev. G. C. Dutt, Christian; age 47 years.	1,400
400	130	"Praja Bandhu" (N)	Tippera ...	Fortnightly	Purna Chandra Chakravarti, Kaivarta; Brahmin; age 31 years.	200
600	131	"Prasapati" (P) ...	Do	Monthly	Jnanendra Nath Kumar ...	750
900	132	"Prabhat" (P) ...	Do. ...	Do.	Devendra Nath Mitra ...	200
	133	"Prakriti" (P) ...	Do. ...	Do.	Devendra Nath Sen ...	1,000
	134	"Prantavasi" (N)	Netrokona	Fortnightly	Joges Chandra Chowdhuri, Brahmin.	800
	135	"Prasun" (N) ...	Katwa ...	Weekly	Banku Behari Ghosh, Goala; age 43 years.	615

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<i>Bengali—continued.</i>						
136	"Pratiker" (N) ...	Berhampore ...	Weekly ...	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 66 years.	506	168
137	"Prativasi" (P) ...	Calcutta ...	Monthly ...	Satya Charan Mitra, Kayastha; age 32 years.	500	169
138	"Pravasi" (P) ...	Do. ...	Do. ...	Ramananda Chatterji, M.A., Brahmo...	5,000	170
139	"Priti" (P) ...	Do. ...	Do. ...	Pransankar Sen, M.A., Hindu, Baidya; age 30 years.	300	171
140	"Puspodyan" (P) ...	Do. ...	Do. ...	Jnanendra Nath Bose ...	200	172
141	"Rahasya Prakas" (P) ...	Do. ...	Do. ...	Purna Chandra De, Subarnabanik; age 33 years.	300	173
142	"Rajdut" (P) ...	Do. ...	Do. ...	Rev. Rasha Maya Biswas, Christian; age 31 years.	500	174
143	"Rangpur Darpan" (N) ...	Rangpur ...	Weekly ...	Sarat Chandra Majumdar, Hindu, Brahmin; age 47 years.	400	175
144	"Rangpur Sahitya Parisad Patrika." (P) ...	Do. ...	Quarterly ...	Panchanan Sarkar, M.A., B.L., Hindu, Rajbanal.	500	176
145	"Ratnakar" (N) ...	Asansol ...	Weekly ...	Abdul Latif, Muhammadan; age 47 years.	200	177
146	"Sadhak" (P) ...	Nadia ...	Monthly ...	Satis Chandra Viswas, Hindu, Kairvarta; age 32 years.	200	178
147	"Sahitya" (P) ...	Calcutta ...	Do. ...	Suresh Chandra Samajpati, age about 46 years.	3,000	179
148	"Sahitya Parisad Patrika" (P) ...	Do. ...	Quarterly ...	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste; age 49 years.	1,800	180
149	"Sahitya Sanghita" (P) ...	Do. ...	Monthly ...	Shyama Charan Kaviratna, Brahmin; age 60 years.	500	181
150	"Sahitya Samvad" (P) ...	Howrah ...	Do. ...	Pramatho Nath Sanyal, Hindu, Brahmin; age 34 years.	2,000	182
151	"Saji" (P) ...	Calcutta ...	Do. ...	.....	.....	183
152	"Samaj" (P) ...	Do. ...	Do. ...	Radha Govinda Nath ...	700	184
153	"Samaj Bandhu" (P) ...	Do. ...	Do. ...	Adhar Chandra Das ...	450	185
154	"Samaj Chitra" (P) ...	Dacca ...	Do. ...	Satis Chandra Roy ...	300	186
155	"Samay" (N) ...	Calcutta ...	Weekly ...	Jnanendra Nath Das, Brahmo; age 60 years.	700	187
156	"Sammilani" (P) ...	Do. ...	Quarterly ...	Kunja Behari Das, a barber by caste.	200	188
157	"sammilani" (N) ...	Do. ...	Fortnightly ...	Kali Mohan Bose, Brahmo, age about 41 years.	300	189
158	"Sammilani" (P) ...	Do. ...	Monthly ...	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 46 years.	450	190
159	"Sandes" (P) ...	Do. ...	Do. ...	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	300	191
160	"Sanjivani" (N) ...	Do. ...	Weekly ...	Sivanath Sastri, M.A., and others ...	6,000	192
161	"Samsodhini" (N) ...	Chittagong ...	Do. ...	Kasi Chandra Das Gupta, Brahmo; age 60 years.	400	193
162	"Santan" (P) ...	.....	Monthly ...	.....	.....	194
163	"Santi" (P) ...	Do. ...	Do. ...	Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 36 years.	200	195
164	"Saswati" (P) ...	Calcutta ...	Do. ...	Nikhil Nath Roy, Kayastha; age 49 years.	500	196
165	"Sansar Suhrid" (P) ...	Do. ...	Do. ...	Sarat Chandra Dev, Kayastha; age 49 years.	400	197
166	"Sebak" (P) ...	Dacca ...	Do. ...	Rajani Kanta Guha, Brahmo; age 44 years.	300	198
167	"Senapati" (P) ...	Calcutta ...	Do. ...	Rev. W. Carey; age 57 years ...	200	199

Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		<i>Bengali—continued.</i>				
506	168	Serampore (N) ...	Serampore ...	Fortnightly ...	Ganendra Nath Kayar, a Satgopi by caste; age 32 years.	.....
500	169	"Sisu" (P) ...	Calcutta ...	Monthly ...	Baradakanta Majumdar, Hindu, Kayastha; age 39 years.	400
5,000	170	"Saurabha" ..	Mymensingh ...	Do. ...	Kedar Nath Majumdar ...	1,000
900	171	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do. ...	Atul Chandra Sen, M.A., B.L., Baidya; age 39 years.	200
200	172	"Sikshak" (P) ...	Barisal ...	Do. ...	Rev. W. Carey; age 57 years	125
300	173	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moslemuddin Khan Chowdhury; age 36 years.	1,000
500	174	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinash Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
400	175	"Silpa-o-Sahitya" (P) ..	Calcutta ...	Monthly ...	Manmatha Nath Chakravarti ...	500
	176	"Snehamayi" (P) ...	Dacca ...	Do. ...	Rev. A. L. Sarkar ...	300
500	177	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo; age 37 years.	250
200	178	Sri Nityananda Sebak (P) ...	Murshidabad ...	Do. ...	Avinash Chandra Kavyatirtha, Brahmin; age 46 years.	400
200	179	Sri Boishnav Dharma Prachar (P).	Burdawn ...	Do. ...	Krishna Behari Goswami.	.....
3,000	180	"Sri Sri Vaishnava Sangini" (P)	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnav; age 31 years.	400
1,800	181	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika." (N)	Do. ...	Weekly ...	Rasik Mohan Chakravati, Brahmin; age 41 years.	17,000
500	182	"Subarna-banik" (N) ...	Do. ...	Do. ...	Kiran Gopal Sinha, Hindu, Subarna-banik; age 30 years.	1,000
2,000	183	"Suhrid" (N) ...	Bakarganj ...	Fortnightly ...	Rama Charan Pal, Hindu, Kayastha	.....
.....	184	"Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha; age 40 years.	500
700	185	"Suhrid" (P) ...	Calcutta ...	Do. ...	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 37 years.	300
450	186	"Suprabhat" (P) ...	Do. ...	Do. ...	Sm. Kumudini Mittra, Brahmo; age 30 years.	900
300	187	"Suraj" (N) ...	Pabna ...	Weekly ...	Kishori Mohan Roy, Hindu, Kayastha; age 39 years.	500
200	188	"Suhrit" (P) ...	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo; age 28 years.	300
300	189	"Surabhi" (P) ...	Contai ..	Do. ...	Baranashi Banerji, Hindu, Brahmin; age 45 years.	250
450	190	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste; age 41 years.	500
300	191	"Swastha Samachar" (P) ..	Do. ...	Do. ...	Dr. Kartic Chandra Bose, M.B. ...	4,500
6,000	192	"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others, Hindu, Tambuli; age 36 years.	300
400	193	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly ...	Lalit Mohan Das, M.A., Brahmo, age 40 years.	500
200	194	"Tattwa Manjari" ...	Do. ...	Monthly ...	Kali Charan Basu; age about 41 years	600
500	195	"Tattwa-bodhini Patrika" ...	Do. ...	Do. ...	Rabindra Nath Tagore, Brahmo, age 52 years.	300
400	196	"Teli Bandhav" (P) ...	Howrah ...	Do. ...	Bahir Das Pal, Hindu, Teli; age 39 years.	2,500
300	197	"Toshini" (P) ...	Dacca ...	Do. ...	Anukul Chandra Gupta, Sastri; age 42 years.	1,250

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
198	"Trade Gazette" (P)	Calcutta	Monthly	Kamal Hari Mukherji	900 to 2,000
199	"Triveni" (P)	Basirhat	Do.	Satis Chandra Chakravarti, Brahmin ; age 40 years	100
200	"Tripura Hitaishi" (N)	Comilla	Weekly	Kamaniya Kumar Singha, Brahmo ; age 26 years.	450
201	"Uchchasa" (P)	Calcutta	Monthly	Bhabataran Basu, Hindu, Kayastha ; age 33 years.	150
202	"Udbodhana" (P)	Do.	Do.	Swami Saradananda	1,500
203	"United Trade Gazette" (P)	Do.	Do.	Narsyan Krishna Goswami, Brahmin, age 48 years.	3,000 to 10,000
204	"Upasana" (P)	Murshidabad	Do.	Jajneswar Banerji, Hindu, Brahmin ; age 56 years.	300
205	"Utsav" (P)	Calcutta	Do.	Ramdayal Majumdar, M.A., and others	100
206	"Vasudha" (P)	Do.	Do.	Banku Behari Dhar, Baidya	500
207	"Yamuna" (P)	Do.	Do.	Phanindra Nath Pal, B.A., Kayastha ; age 30 years.	900
208	"Yogi Sakha" (P)	Do.	Do.	Adhar Chandra Nath, Yogi ; age 50 years.	750
209	"Yubak" (P)	Santipur	Do.	Yogananda Pramanick, Brahmo ; age 39 years.	500
210	"Vartavaha" (N)	Ranaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin ; age 43 years.	600
211	"Vijaya" (P)	Calcutta	Monthly	Bipin Chandra Pal and others	700
212	"Viswadut" (N)	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 37 years.	2,000
213	"Viswavarta" (N)	Dacca	Do.	Abinas Chandra Gupta, Vaidya ; age 37 years.	6,000
<i>English-Bengali.</i>					
214	"Ananda Mohan College Magazine." (P)	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
215	"Bangavasi College Magazine" (P)	Calcutta	Do.	G. C. Basu	600
216	"Dacca College Magazine" (P)	Dacca	Quarterly	Mr. R. B. Ramsbotham, and Bidhu- bhushan Goswami, Hindu, Brahmin.	510
217	"Dacca Gazette" (N)	Do.	Weekly	Satya Bhushan Dutt Roy, Baidya ; age 47 years.	500
218	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra and Bidhu- bhushan Goswami.	1,200
219	"Fratern"	Calcutta	Quarterly	Rev. W. E. S. Holland	200
220	"Jagannath College Maga- zine." (P)	Do.	Monthly	Lalit Mohan Chatterji, Brahmo	700
221	"Rajshahi College Magazine" (P)	Dacca	Quarterly	Board of Professors, Rajshahi College	300
222	"Rangpur Dikprokash" (N)	Rangpur	Weekly	Jyotish Chandra Majumdar, Brahmin ; age 38 years.	300
223	"Sanjaya" (N)	Fardipur	Do.	Rama Nath Ghosh, Hindu, Kayastha ; age about 41 years.	500
224	"Scottish Churches College Magazine." (P)	Calcutta	Five issues in the year.	Rev. J. Watt, M.A.	1,200
225	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya ; age 49 years.	500

ulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		<i>Garo.</i>				
2,000	226	"Achikni Ribeng" (P) ...	Calcutta ...	Monthly ...	E. G. Phillips ...	550
100	227	"Phring Phring" (P) ...	Do. ...	Do. ...	D. Medonald ...	400
450	228	"Agraval" (P) ...	Do. ...	Monthly ...	Chuni Lal, Agarwalla ...	300
		<i>Hindi.</i>				
160	229	"Bharat Mitra" (N) ...	Calcutta ...	Do. ...	Babu Ram Parat Kar, Hindu, Brahmin; age 32 years.	2,000
1,500	230	"Bir Bharat" (N) ...	Do. ...	Do. ...	Pandit Ramananda Dobey, Hindu, Brahmin; age 31 years.	1,500
000 to 10,000	231	"Chota Nagpur Dait Patrika" (P) ...	Ranchi ...	Monthly ...	Revd. E. H. Whitley, Christian ...	450
300	232	"Dainik Bharat Mitra" (N) ...	Calcutta ...	Daily ...	Babu Ram Parat Kar, Hindu, Brahmin; age 32 years.	600
100	233	"Daragar Daptar" (P) ...	Do. ...	Monthly ...	Ram Lal Burman, Hindu, Kshatriya; age 28 years.	800
500	234	"Hindi Vangabasi" (N) ...	Do. ...	Weekly ...	Harikissan Joahar, Hindu, Kshatriya; age 38 years.	5,500
900	235	"Jaina Sidhanta Bhaskar" (P) ...	Do. ...	Monthly ...	Padmaraj Jaina, Hindu, Jain; age about 40 years.	550
750	236	"Manoranjan" (P) ...	Do. ...	Do. ...	Ishwari Prosad Sharma, Hindu, Brahmin; age 50 years.	500
500	237	"Sevak" (P) ...	Do. ...	Do. ...	Nawab Zadik Lal, Brahmin; age 31 years.	500
600		<i>Parvatiya.</i>				
700	238	"Gurkha Khabar Kogat" (P) ...	Darjeeling ...	Monthly ...	Revd. G. P. Pradhun, Christian; age 61 years.	400
2,000		<i>Persian.</i>				
6,000	239	"Habul-Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan; age 63 years.	1,000
		<i>Poly-lingual.</i>				
300	240	Printers' Provider" (P) ...	Calcutta ...	Monthly ...	S. T. Jones ...	500
600	241	"Sadhu Samvad" (P) ...	Howrah ...	Do. ...	Nilananda Chatterji, B.L.; age 36 years	350
		<i>Sanskrit.</i>				
510	242	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Hrishikes Sastri ...	500
500		<i>Bengali-Sanskrit.</i>				
1,200	243	"Aryya Prabha" (P) ...	Chittagong ...	Monthly ...	Kunja Behari Tarkasiddhanta, Brahmin.	500
200	244	"Hindu Patrika" (P) ..	Jessore ...	Do. ...	Rai Yadu Nath Masumdar Bahadur, Barujibi; age 61 years.	940
700	245	"Sri Vaishnava Sevika" (P) ...	Calcutta ...	Do. ...	Hari Mohan Das Thakur ...	400
300		<i>Urdu.</i>				
300	246	"Al-Hilal" (N) ...	Calcutta ...	Weekly ...	Maulana Abul Kalam Azad, Muhammadan; age 27 years.	1,000
500	247	"Tandrut" (P) ...	Do. ...	Monthly ...	.....	.....
1,300	248	"Negare Baam" (P) ...	Do. ...	Do. ...	Muhammad Sayed Hossan Askari, M.A., age 26 years and another.	400
500		<i>Uriya.</i>				
	249	"Utkal Varta" ...	Do. ...	Weekly ...	.....	.....

General Information		Particulars		Totals	
No.	Description	No.	Description	Debit	Credit
1	Jan 1 Balance				100.00
2	Jan 2 Cash			50.00	
3	Jan 3 Cash			25.00	
4	Jan 4 Cash			25.00	
5	Jan 5 Cash			25.00	
6	Jan 6 Cash			25.00	
7	Jan 7 Cash			25.00	
8	Jan 8 Cash			25.00	
9	Jan 9 Cash			25.00	
10	Jan 10 Cash			25.00	
11	Jan 11 Cash			25.00	
12	Jan 12 Cash			25.00	
13	Jan 13 Cash			25.00	
14	Jan 14 Cash			25.00	
15	Jan 15 Cash			25.00	
16	Jan 16 Cash			25.00	
17	Jan 17 Cash			25.00	
18	Jan 18 Cash			25.00	
19	Jan 19 Cash			25.00	
20	Jan 20 Cash			25.00	
21	Jan 21 Cash			25.00	
22	Jan 22 Cash			25.00	
23	Jan 23 Cash			25.00	
24	Jan 24 Cash			25.00	
25	Jan 25 Cash			25.00	
26	Jan 26 Cash			25.00	
27	Jan 27 Cash			25.00	
28	Jan 28 Cash			25.00	
29	Jan 29 Cash			25.00	
30	Jan 30 Cash			25.00	
31	Jan 31 Cash			25.00	
32	Jan 32 Cash			25.00	
33	Jan 33 Cash			25.00	
34	Jan 34 Cash			25.00	
35	Jan 35 Cash			25.00	
36	Jan 36 Cash			25.00	
37	Jan 37 Cash			25.00	
38	Jan 38 Cash			25.00	
39	Jan 39 Cash			25.00	
40	Jan 40 Cash			25.00	
41	Jan 41 Cash			25.00	
42	Jan 42 Cash			25.00	
43	Jan 43 Cash			25.00	
44	Jan 44 Cash			25.00	
45	Jan 45 Cash			25.00	
46	Jan 46 Cash			25.00	
47	Jan 47 Cash			25.00	
48	Jan 48 Cash			25.00	
49	Jan 49 Cash			25.00	
50	Jan 50 Cash			25.00	
51	Jan 51 Cash			25.00	
52	Jan 52 Cash			25.00	
53	Jan 53 Cash			25.00	
54	Jan 54 Cash			25.00	
55	Jan 55 Cash			25.00	
56	Jan 56 Cash			25.00	
57	Jan 57 Cash			25.00	
58	Jan 58 Cash			25.00	
59	Jan 59 Cash			25.00	
60	Jan 60 Cash			25.00	
61	Jan 61 Cash			25.00	
62	Jan 62 Cash			25.00	
63	Jan 63 Cash			25.00	
64	Jan 64 Cash			25.00	
65	Jan 65 Cash			25.00	
66	Jan 66 Cash			25.00	
67	Jan 67 Cash			25.00	
68	Jan 68 Cash			25.00	
69	Jan 69 Cash			25.00	
70	Jan 70 Cash			25.00	
71	Jan 71 Cash			25.00	
72	Jan 72 Cash			25.00	
73	Jan 73 Cash			25.00	
74	Jan 74 Cash			25.00	
75	Jan 75 Cash			25.00	
76	Jan 76 Cash			25.00	
77	Jan 77 Cash			25.00	
78	Jan 78 Cash			25.00	
79	Jan 79 Cash			25.00	
80	Jan 80 Cash			25.00	
81	Jan 81 Cash			25.00	
82	Jan 82 Cash			25.00	
83	Jan 83 Cash			25.00	
84	Jan 84 Cash			25.00	
85	Jan 85 Cash			25.00	
86	Jan 86 Cash			25.00	
87	Jan 87 Cash			25.00	
88	Jan 88 Cash			25.00	
89	Jan 89 Cash			25.00	
90	Jan 90 Cash			25.00	
91	Jan 91 Cash			25.00	
92	Jan 92 Cash			25.00	
93	Jan 93 Cash			25.00	
94	Jan 94 Cash			25.00	
95	Jan 95 Cash			25.00	
96	Jan 96 Cash			25.00	
97	Jan 97 Cash			25.00	
98	Jan 98 Cash			25.00	
99	Jan 99 Cash			25.00	
100	Jan 100 Cash			25.00	

I.—FOREIGN POLITICS.

THE *Jagaran* [Bagerhat] of the 7th June, in referring to the recent situation about Indian immigration into Canada, asks the British Government to treat all its subjects impartially. If Indians are to be refused admittance into other countries, let the people of those countries be denied entry into India.

JAGARAN.
June 7th, 1914.

2. The *Namai Muquddas Hablul Matin* [Calcutta] of the 8th June says that it has been from the very beginning in favour of the coronation of the Shah of Persia. It has looked upon this as a very important factor in the restoration of order and good government throughout Persia. It has been always urging this and placing it before the Persian public.

NAMAI MUQUDDAS
HABUL MATIN.
June 8th, 1914.

Coronation of the Shah. It further goes on to remark that Persians have paid very dearly for national liberty and freedom since the revolution. A hundred thousand persons have lost their lives in the struggle, the country has been impoverished, trade has been crippled, towns and cities have become so many ruins, learned men and statesmen have been sent out of existence by the cruel hand of tyranny.

It does not look with favour upon the movement which has been set on foot to bring about the coronation of the Shah before the meeting of the General Assembly. It pretends to look more clearly into the future than its contemporaries and remarks that this will give an opportunity to the enemies of Persia to declare the coronation of the Shah as illegal and as totally opposed to the wishes of the people. The consequence of this will be that the kingdom of Persia, which is 6,000 years old, will pass into the hands of the foreigners who will divide it among themselves.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Hindi Bangavasi* [Calcutta] of the 15th June, in referring to a Commission which has been recently appointed to enquire into the conduct of certain police officers who were severely criticised by the Sessions Judge of Ahmedabad in regard to a counterfeit coin case, remarks that it has no objection to the Commission, but how far will it aid in the reform of the police all over India? These Commissions won't do. This is not the time for them. What the Government should do is to devise means for removing the defects of the police service and at the same time induce persons of a better class to join the department.

HINDI BANGAVASI.
June 15th, 1914.

Bombay Government and Police Commission to enquire into the conduct of certain police officers.

4. The *Tripura Hitaishi* [Comilla] of the 3rd June, referring to the recent Gurkha outrage at Dacca, remarks: The conduct of these Gurkhas is becoming exasperating. Let Government adopt stringent measures to control them or replace them by Pathan troops.

TRIPURA HITAIISHI.
June 3rd, 1914.

5. The *Moslem Hitaishi* [Calcutta] of the 12th June writes:—
Munshi Muhammad Abdul Latif of Bhelua village (Sribardi, Sambhuganj P. O.), district Mymensingh, has sent us an article entitled "Gross oppression on a raiyat by a zamindar's employees", narrating a story of heartrending oppression on Dhan Muhammad Sheikh and Ainuddin of Sribardi, Sambhuganj village, by certain officers of Raja Sasi Sekhar Acharyya of Muktagacha. We refrain from publishing the Munshi's letter because we published in our last issue what Dhan Muhammad himself had to say. It appears that Dhan Muhammad was subjected to gross oppression because he declined to pay enhanced rent. Anyway we trust that Government will do him justice. We hope Mr. Spry will engage detectives to find out the truth, not trusting to the local subordinate thana officers, whose conduct has not been so far satisfactory from Dhan Muhammad's standpoint.

MOSLEM HITAIISHI.
June 12th, 1914.

"Alleged oppression by a zamindar.

BIR BHARAT,
June 9th, 1914.

6. The *Bir Bharat* [Calcutta] of the 9th June, in commenting upon the shooting of pigeons by European officers in Kushuneshwar Temple in Orissa, which has been reported on by the *Star of Utkal*, says such incidents give pain to Hindu minds very much. It is their belief that the birds in question are sacred. This fact must once for all be brought home to the minds of foreigners.

(b)—Working of the Courts.

ISLAM RAVI,
June 4th, 1914.

7. Referring to the case of Nawab Syed Abdus Sobhan Chaudhuri and Syed Ahmed Hossain Chaudhuri versus Hon'ble Mr. A. K. Ghaznavi and Mr. A. H. Ghaznavi, in which the District Judge of Dacca has found in favour of the plaintiffs and removed the defendants from the Mutwalliship of Atiya and other mosques, and which is now before the High Court on appeal, the *Islam Ravi* [Tangail] of the 5th June says:—

In his judgment the District Judge has shown great partiality towards the plaintiffs by believing the non-descript witnesses on their side and disbelieving the witnesses on the defence side. In appointing the 2nd plaintiff as Mutwalli the Judge has said that he is an active young man, a member of the Local and District Boards, an Honorary Magistrate, the Secretary of a Middle English School and the president of the Tangail Muhammadan Association. But we ask, do these qualifications prove greater respectability than a membership of the Supreme Legislative Council? Moreover, we do not know of any association in Tangail under the name "Tangail Muhammadan Association." There is an Anjuman in Tangail of which the president is Maulvi Wajid Ali Khan Panee, zamindar of Karatia. If the 2nd plaintiff has established another association, we know not even of its existence. Again, the Judge has remarked that the Hon'ble Mr. Ghaznavi has never repaired the Pakulya, Delduar or Atiya mosque. If so, why then does a wall of the Atiya mosque contain the inscription:—

"The Atiya Mosque built by said Khan Panee in 1609. Restored by Rowshan Khatoon Chawdhurani in 1837. Repaired by Abu Ahamed Ghuznavi Khan in 1909 with the co-operation of Wazed Ali Khan Panee and others, zamindars of Atiya."

The Judge has remarked that Mr. Ghaznavi left the country on the eve of the delivery of his judgment in the case, but has not said where Mr. Ghaznavi went leaving the country. Mr. Ghaznavi went out to visit Mecca, Medina and other places to see the sufferings and inconvenience of Hedjaz pilgrims with his own eyes. The fruits of his labours in this connection he has incorporated in a big report, and this will be submitted to the Government of India for consideration. God willing, therefore, Mr. Ghaznavi's absence from the country will bring incalculable benefit to Indian Musalmans, Mr. Ghuznavi is a brilliant star in the Musalman community. In education, goodness, liberality, patriotism and devotion to truth, justice and religion we do not find his equal among Musalman zamindars.

JAGARAN,
June 7th, 1914.

8. The *Jagaran* [Bagerhat] of the 7th June, in referring to Mr. Justice Walmsley's recent promotion, strongly commends the claims of Mr. Barada Charan Mitter (District Judge) to a seat on the High Court Bench.

In praise of Mr. B. C. Mitra,
District Judge.

(d)—Education.

MOHAMMADI,
June 12th, 1914.

9. We hear, writes the *Mohammadi* [Calcutta] of the 12th June, that arrangements are being made secretly for giving effect to the proposed curriculum of studies for the Calcutta Madrassa without first consulting the Musalman public as to whether it is well-conceived or not. The projected reform vitally concerns the welfare of the Musalman community, so that it should be published for the information of the public before it is finally passed. At least the authorities should take the opinion of the Provincial Musalman Educational Association on it. The projected scheme will, if enforced as it

stands at present, bring about the ruin of the Calcutta Madrassa, and lay the axe at the root of the religious education of the Musalmans in the province. This is the opinion of the Musalman public on the subject.

10. The *Jyoti* [Chittagong] of the 8th June deprecates the policy of starting Board schools in place of private institutions, which is being followed in parts of Eastern Bengal.

Primary education in Bengal.

It is bringing about a reduction in the number of schools and scholars, while leading to an increased outlay. Certain Government officers themselves have pointed out that in this country of bad communication, where large areas are often under water for months, little children cannot be expected to attend a school unless it is located very near their homes.

Then again, while the subordinate inspecting staff is being daily strengthened, nothing so far has been done to improve the pay of the teachers.

11. The *Hindi Bangavasi* [Calcutta] of the 15th June deals with the causes which have brought about the present backward state of education in the United Provinces.

Backwardness of education in the United Provinces: its cause.

It is of opinion that the policy which Government has been pursuing is the principal cause which has brought about this deplorable state of things. It then goes on to contrast the results of the Calcutta and Allahabad Universities and remarks that the heavy list of failed students in the latter University tends to have a very depressing effect on the minds of the students, and a large number of them fail to prosecute their studies further.

JYOTI,
June 8th, 1914.

HINDI BANGAVASI,
June 15th, 1914.

(f)—Questions affecting the land.

12. The *Nihar* [Contai] of the 2nd June strongly deprecates the conduct of the sub-managers of the Majnamutha and Jalamutha khas mahals in not recommending to

About the khas mahals.

Government a remission or suspension of rents. Government desires no hardship to its tenants. The floods last season were a greater calamity than any which has ever affected these parts of the country. Yet the local officers are getting certificates issued against defaulting tenants, and not only that, they are securing simultaneously the issue of parwanas for the auction of the moveable properties of the defaulters. Three specific cases of this nature may be mentioned: certificate No. 1287 M.D. against Upendranath Acharya, No. 1353 M.D. against Baikunthanath Acharyya and No. 1354 M.D. against Kayamani Devi. As along with these certificates, auction parwanas also were issued, these tenants had to pay a rupee and a half as process-fee instead of twelve annas only. The law is that these auction-parwanas are to issue along with certificates only when there is a risk of the moveable property being concealed or removed, in order that it might not be seized. The three persons abovenamed are respectable people, and they were not expected to evade payment of the small sums at stake. In fact, Baikunthanath Acharyya protested against the sale of his goods to the certificate officer, who set aside the sale, holding that it had been invalid. We trust the new Collector of the district will take note of all these doings of the khas mahal officers.

13. The *Nihar* [Contai] of the 9th June writes as follows:—

About khas mahal.

In the last settlement of the Majnamutha and Jalamutha khas mahals the names of those who were formerly treated as occupancy raiyats have been entered as tenure-holders, and the names of those who were formerly treated as non-occupancy raiyats have been entered as occupancy raiyats. The result of this has been that the so-called tenure-holders cannot now realize the rents due to them from the so-called occupying raiyats so easily as they could do before. For these occupancy raiyats having been formerly recognized as non-occupancy raiyats dared not to withhold their rents for fear of their land being entered into by either their immediate superior landlords or the ultimate landlords by suing against them in law-courts. But now that they have been recognized as occupancy raiyats they have no such fears, and consequently they are not paying their dues to the present tenure-holders regularly. The *jotes* held by these raiyats are not large. Hence it does not pay the tenure-holders to sue them

NIHAR,
June 2nd, 1914.

NIHAR,
June 9th, 1914.

every quarter or every year. Consequently, they have to allow the rents to fall into arrear for three years and then institute suits for their realisation. The right of the tenure-holders to realize rents due to them by selling paddy stocked in *Golas* has also been destroyed by the decision in a recent case. Thus rents due to them are mostly falling into arrears. Under the circumstances it will be hard on them for the Collector to put pressure on them for regular and full payment of their dues to the Government.

The sub manager of the Contai circle has been issuing certificates on tenure-holders even from before the close of the year. But we want to know, have the land revenues for the *chauts* which he himself holds in the Majnamutha estate either in his own name or in *benami* been all paid up to date? If they have been, we shall know that he is an honest man strictly putting the law into force and shall only say that he ought to relent a little considering the present straitened circumstances of the tenure-holders concerned. Mr. Price, formerly Collector of Midnapore, had the idea that the more a land-revenue Collector was efficient the less did he require the issue of certificates for realizing the revenue. This was a sound view. Is not the present sub-manager then giving evidence of his inefficiency by issuing certificates in large numbers? Again, the more you issue certificates the more do you injure tahsildars, the poor men who are paid by commission on the amounts they realize without certificates. Issuing of certificates in large numbers, therefore, means starving these poor men. The sub-manager ought to give them the power to issue certificates in a few cases for facilitating realization of rents by them.

The manager of the estates should see that the sub-managers under him do their duties properly and exercise a regular control over overseers, tahsildars and other officers. If rents are not being realized, they should visit the principal raiyats under them, urge them to pay their dues and find out means of realization without certificates. It is true that the present sub-manager of the Contai circle is an old man on an extension of service, so that he cannot be expected to be hardworking like a young man. But why then does he not retire or keep a palanquin at a small cost for carrying him about?

NIHAR,
June 2nd, 1914.

14. The *Nihar* [Contai] of the 2nd June complains of an outbreak of cattle disease in the Kajla and Baghadari villages in Contai thana and in the Deuli, Raghunathpur and Gopalpur villages in Ramnagar thana. It is most deadly and there are no local qualified veterinary assistants to render the necessary assistance.

(g)—*Railways and communications, including canals and irrigation.*

HINDI BANGAVASI,
June 15th, 1914.

15. The *Hindi Bangavasi* [Calcutta] of the 15th June, in referring to the proposal which the Railway Board has made for the slow adoption of electric light on all State-owned or State-managed railways says: The Board would have done well if it had turned its attention to removing the inconveniences of the third class passengers on railway trains.

MEDINIPUR HITAIKHI,
May 25th, 1914.

16. The *Medinipur HitaiKhi* [Midnapore] publishes a correspondence in which it is complained that the three drainage canals in the Mayana pargana of the Midnapore district have not received any care from the Government for the last 20 or 22 years. The result is that water remains stagnant in the fields and crops are destroyed. Again, the heavy floods of last year broke a part of the Parasna culvert, the principal drainage culvert in the pargana, and destroyed the standing crops in it. This has caused severe distress in the locality. The prospects of crops this year also are not at all brilliant, for Government is making no hurry to repair the culvert and the inroad of salt water is spoiling the lands. Government is, therefore, earnestly prayed to repair the culvert without delay and improve the condition of the drainage canals mentioned above.

(b)—General.

17. *Al-Hilal* [Calcutta] of the 10th June remarks that the Bill which has been introduced for the reform of the India Council will not affect in any way the relation between Parliament and the Secretary of State for India.

AL-HILAL.
June 10th, 1914.

In conclusion it says that the real cause of India's troubles will not be removed by the alterations proposed in the Bill.

18. The *Samay* [Calcutta] of the 12th June writes:—

SAMAY,
June 12th, 1914.

Sub-Registrars and District Registrars in this country have a most objectionable habit of taking the thumb impression of persons who go to register deeds before them. They exempt from this indignity only persons of the highest eminence or persons personally known to them. Yet the exemption is extended to all Europeans, however insignificant. This is most galling, and apart from these racial distinctions, this taking of thumb impressions smacks too much of the police lock-up. Cannot Government stop this?

19. The *Jagaran* [Bagerhat] of the 7th June strongly protests against the rumoured partition of Bakarganj district. It

JAGARAN,
June 7th, 1914.

"The blow of a scimitar on the head of Bakarganj"

will stifle all progress. If necessary, let an Additional District Magistrate be posted here, let the

District Magistrate be relieved of judicial functions, or let new subdivisions be created.

20. The *Moslem Hitaishi* [Calcutta] of the 12th June points out that though in the Nadia district, the Moslem population

MOSLEM HITAIISHI.
June 12th, 1914.

Moslem Honorary Magistrates for Nadia.

is no smaller than the Hindu, there are almost no Moslem Honorary Magistrates in that district. In the Kushtea subdivision specially, the Moslem population is predominant and there were some Moslem Honorary Magistrates in the past. But there are none now. Cannot Government take advantage of vacancies on the Kushtia Bench to replace Hindus by Moslems?

21. *Al-Hilal* [Calcutta] of the 10th June, in referring to the report

AL-HILAL.
June 10th, 1914.

Prophet Mahomet and Cinema exhibition at Karachi.

which appeared in the *Statesman* of the 9th June regarding the serious effect which has been produced on the minds of the Moslems by the exhibition at Karachi of a *Cinema film* depicting an imaginary event in the life of Mahomet (the Prophet) remarks: Unless this show is stopped and the company properly punished for insulting and dishonouring the Islamic religion, this matter will not be left to the decision of the Karachi Moslems but will be taken up by the seven crore Moslems which will shake India to the very foundation.

The religion of the Moslems is not a secret thing. The life of their Prophet is not like that of Jesus (as depicted in the four Gospels), who, whenever he went to Jerusalem, used to be the guest of sinful women and show great sympathy towards prostitutes. Moslems do not say that their opposers should not oppose them, but what they want is this that they should not allow themselves to become so entirely the slaves of Satan to publish falsehoods as facts.

It believes that this story and the film are the production of some missionary who hopes that this may be of some service in the spreading of Christianity supplementing in a way the labours of his fellow-labourers.

22. *Al-Hilal* [Calcutta] of the 10th June remarks that it is a matter of regret that, though long resolutions and

AL-HILAL,
June 10th, 1914.

Government and sacred buildings.

declarations are made by Government in regard to the protection of sacred buildings, yet no steps are taken in practice to gain that end. The consequence of this is that Sikh religious susceptibilities have been wounded in the same way as those of the Muhammadans. Government wanted to take a part of the ancient and sacred building of the Sikhs at Gurdwara Rekab Ganj in Delhi. The proposal was made through the Chief Khalsa Divan at Amritsar who convened a meeting and made over the building to Government just as the two Muhammadans of Cawnpore had proposed to hand over the part of the mosque of that place to Government.

Behind the decision of the Chief Khalsa Divan, there was not the unanimous support of the Sikh public. It then refers to the Sikh demonstration at Lahore and hopes that Government will never allow the feelings of a community whose sword it most respects to be ignored.

IV.—NATIVE STATES.

BANGAVASI,
June 13th, 1914.

23. The *Bangavasi* [Calcutta] of the 13th June hopes that Government will accede to the prayer of the ex-Maharaja Kula Chandra of Manipur and allow him to pass the evening of his life at Brindaban or Nawadwip. It granted a similar prayer of Bhuban Kirti Singh, a companion of this ex-Maharaja and it is but just that the prayer of the ex-Maharaja should be granted.

VI.—MISCELLANEOUS.

NAYAK,
June 10th, 1914.

24. The *Nayak* [Calcutta] of the 10th June writes:—

"Honour and dishonour."
The South African situation.

One's honour is in one's own keeping. He alone is honoured who knows how to deserve it. Indians went to South Africa as coolies and hawkers. The whites admitted them at the outset because they wanted labourers. With the lapse of time, however, the Indians in South Africa have improved their position and it is necessary from the standpoint of the local white colonists that they should be removed from that country. Hence the new draft law recently proposed by General Smuts in the Union Parliament. We do not know whether the new law will be a blessing or a curse,—there is nobody in Bengal who knows that, for Bengalis are not yet so destitute as to have to migrate for a livelihood to South Africa. The wearer alone can tell where the shoe pinches. His anguish cannot adequately be conveyed by words. Hence the South African situation has not quite touched the sympathies of the Bengali. Anyhow, the South African Indians know how to uphold their honour, they have learnt how to behave like men. Here is something for us to be glad of.

Asiatics generally, and Indians particularly, are commonly excluded from British colonies. Indians, though British subjects, have no place outside India where they can find standing room. Personally we are not sorry that it is so. Blacks as we are, we must put up with any treatment that the English may accord us. Our patience knows no limits. But we must request Englishmen never again to brag before us of their principles of liberty, equality and fraternity, never again to decry our caste-system, and our system of *kulinism*. For they observe distinctions of caste and colour just as we do. The treatment they accord to blacks is like what used to be accorded by Brahmins to Sudras. Of course, they may urge in reply that they will uphold the distinctions between whites and blacks and at the same time go on making false professions of liberty, equality and fraternity to bring about a disintegration of our social system. Being the ruling race, they can of course do and say anything they choose. Well, in that case, they may do what they will, but it will remain for us to do our duty as well.

We blacks have our honour in our own keeping. We shall remain aloof from you as much as we can. We shall never cross your shadows, and shall resist any progress of your civilisation among our people. You say that if Indians settle in English colonies, the whites cannot withstand the competition of the blacks. In reply, we also can urge that we will not allow any colonial produce to be imported into India. We shall no longer buy Australian Wools, or clothes made of Australian wool, or petroleum produced in the northern States of the American Republic, or clocks of American make. The black population of India will no longer use manufactured articles from any colony or State into which they are denied admittance. We know that Indians cannot do all this of a sudden. But if this attitude of keen

antagonism continues for long, Indians will feel compelled to retaliate for the sake of their own livelihood. Will that be good? Will that be a sign of wisdom or foresight? Exaggerated attempts to preserve one's honour generally leads to dishonour.

The world is yet spacious enough to feed all its population. If you whites declare arrogantly that you will take by force all that it yields, you are bound to come into conflict with the black. For the blacks, including in that term the brown and yellow races of Asia, are not showing any signs of extinction. They are bound to make a struggle for existence. Leave the tropical countries to Asiatics and Africans—North Australia, Central Africa, Central America and the southern part of the United States. All future trouble will be avoided if a compromise can be arrived at now. Otherwise, the trouble now apparent in South Africa will be reproduced all over the world. Find out a generous and peaceful solution of this problem now, so that your honour can be saved. We say all this out of friendliness for you.

25. The sorrows of a man, writes the *Nayak* [Calcutta] of the 12th June,

"Where is the devotion."

bring no sympathiser and secure no remedy unless he himself feels them. Have we any feeling of

real sorrow? Do 90 per cent. of men amongst us feel that we are a conquered and subject people? Do the vast majority of our educated men feel how English education and English civilization have estranged us from our religion and society and destroyed our self-control and manliness? How many of us even feel that we are poorer than beggars? We are all running after western luxuries and seeking happiness in their enjoyment, and all our sorrow arises from our inability to secure them. This sorrow, however, is not true sorrow. It is not the sorrow of a starving man, nor the pang caused by excruciating grief. It is caused by want of sufficiency of funds to keep up the intoxication of western luxury. If any one has the necessary funds, he lives happy. But this happiness does not nourish the society nor bring out manliness nor serve the cause of religion. Who has ever heard of a nation created or nourished by dissipation and enjoyment of luxury? Whether in Asia or in Europe, wherever and whenever a new nation has arisen, its birth has been marked by thousands of glowing examples of renunciation and austere self-control. Why do men renounce all? Why do they practise austere self-control? Why again do they throw away their lives like chaff before the wind? Because they want to get rid of some very intense sorrow. Hence, unless there is an agonising feeling of intense sorrow, a feeling that constantly gnaws the heart, man cannot renounce the enjoyment of the world and practise self-control.

Has any of us such a feeling of sorrow? We all boast of our past glories, our transcendental philosophy, our past heroes and sages, our ancient science and art. But do we now acutely feel their absence from our midst? When we remember the proud days of Hindu independence, of how many of us does the blood rush to the eyes in the shape of tears? In how many of us does this tormenting memory induce a desire to renounce the enjoyment of luxuries? Patriotism is not a part to be played on a stage. Practice of religion is not a cloak intended to hide dissipation and luxuriousness. Society, nationality and religion are not commodities to be displayed by a stall-keeper. Like fire hidden under cotton they burst out of themselves.

We, therefore, ask, where are the men whose lives have been embittered by grief, sorrow, disease and deception? Where are they whose hot sighs of woe destroy the coolness of the touch of luxury? Living in this dark wilderness of a great city we see nothing, we feel nothing. We become afraid lest, as in a man who has been burnt all over, the feeling of pain should have entirely disappeared from the body of the society, lest the whole body of our society should have been irretrievably benumbed by paralysis. For that would mean our utter ruin. Alas! how can we make people feel that there can be no development of manliness without religion, no creation of society without manliness, and no success in patriotism without society? Perhaps it is necessary that our sorrow should be even more intense than it is now in order that we may feel it. Perchance we shall be awakened to a sense of our sorrow if repeated lashes fall from the hand of Providence on our backs with such force as to draw out blood from them.

NAYAK,
June 12th. 1914.

What then should we do now? Should we do what Advaitacharyya* did before the advent of Chaitanya, namely, wait in expectation and pray with joined palms and uplifted eyes, saying:—"Oh Almighty God, we are weak and low. It is impossible for such as we are to attain success by our self-exertion. Come, oh Thou who art the best and the fairest. Let thine touch raise us from the depth of our degradation and teach us devotion. It is Thy work. Who but Thee can do it? Many a time hast Thou descended on this holy land and worked wonders. This land is Thine. Its work is Thy work. Without Thy advent this land will not be saved, its religion will not be saved, its society will not be saved. Come, come oh all-merciful, almighty, omniscient God." If we can go on praying earnestly in this fashion day after day, year after year, the power in us is sure to be awakened, the call of the individual Ego enlightened by such earnest devotion is sure to cause the advent of the Supreme Ego. He, however, from whom this call will emanate must have a feeling of intense sorrow, sorrow that touches and wounds the heart.

Where then is Bengal's Advaitacharyya of the twentieth century, the protector of Bengalis and saviour of Bengal, whose call will shake the throne of the Almighty? Where is that great man, full of sorrow and full of feeling, whose touch will bring back the sense of pain to the benumbed bodies of Bengalis?

BARISAL HITAIISHI,
June 8th, 1914.

26. The *Barisal Hitaiishi* [Barisal] of the 8th June quotes an article from the magazine *Bijaya* on malaria in Bengal, written by a layman who claims to have spent 30 years of his life near Nator in Rajshahi, one of the worst malaria-stricken areas in the country. The writer narrates how in his younger days, epidemic fever did indeed prevail in the villages in the Puja season, but the victims got quite cured after short spells of 3 or 4 or at the most, of 9 or 10 days' suffering. For the rest of the year, they were never again troubled by fever. There were no qualified allopaths or even allopathic quacks easily available in those days, or cheap supplies of quinine either. The only medical help obtainable was from a handful of indigenous *vaid*s with a little of shastric training but with a decent amount of empirical knowledge.

All that however is now changed. Gradually the country came to be flooded with a supply of allopathic doctors, more or less qualified, and with a more plentiful supply of allopathic medicines like quinine, Mellin's food, Benger's food, Huntly & Palmer's biscuits and the like. And coincidentally with this, the fevers which used to break out once a year, began to recur thrice or four times a year, until now they are practically present all the year round. In the olden days, the fever used to pass off in 3 or 4 days. In these days, these fevers under allopathic treatment usually end in a type of remittent fever. Furthermore, the administration of quinine to the patient in cases of such fever results in deranging the functions of his liver, necessitating the use of fomentation or poultice. But the disordered liver is not cured thereby, and death generally ensues unless the aid of Kavirajes is sought in time. Of course it is true that malaria is due to many causes, but even though these causes operate, it is found by experience that a man placing himself under Ayurvedic treatment all through generally leads a healthier life than he who seeks the aid of allopaths.

The causes of the prevalence of malaria may generally be said to be the following, arranged in the order of their respective importance:—

1. Bad atmospheric surroundings.
2. Want of wholesome food.
3. The use of allopathic medicines.
4. Neglect of moral and religious principles.

Now, bad atmospheric surroundings are due chiefly to the obstruction of the natural drainage of the country caused by railway embankments and by the silting up of river-mouths. In pre-railway days, when the rains fell, the water washed the surface of the country and then passed away into the rivers and khals. There used to be some amount of fever prevalent during the few

weeks in the autumn, when the soil began to dry up. It was a short period, and after the first week in Agrahayan, there was no longer any fever epidemic to fear. At the present time all this has changed. Railway embankments obstruct the natural drainage and the rain water stands on the fields for months, during which leaves and other vegetables lie rotting, emitting a stench which poisons the whole atmosphere. How is this problem to be solved? The people cannot prevent the building of railways and Government cannot afford the expense of building railways with a sufficient number of culverts under them to allow of the free ingress and egress of water. This close casual connection between railway building and malaria epidemics may be illustrated by many specific examples. For example, before the building of the railway from Sara to Siliguri, Nator did not suffer from malaria to the extent it does now. The experience of old men elsewhere (*e.g.*, at Midnapore) will show that in all these places the advent of the railway has been always followed by an outbreak of malarial epidemics, or at least an aggravation of pre-existent epidemics.

Next, as to the silting up of river-mouths in Bengal. The money which in old days used to be spent on reexcavating these silted up channels is diverted to railway construction. This being so, not much help in this direction can be expected from Government, but our leading people can do something to solve the problem of a pure water-supply for the villages. But as a rule our villagers are getting too poor to afford any outlay on works on these, and the few rich men there are in the villages migrate to the towns where they squander away all their superfluous wealth on personal luxuries.

An additional difficulty in the solution of this problem of a pure water-supply arises from the practice of jute-steeping in the rivers. Rivers which formerly used to supply pure drinking water to the adjacent villages now get their waters poisoned by jute-steeping. The water thus poisoned becomes a fruitful source of malaria. If stagnant, these waters breed mosquitoes, and their use for drinking purposes brings about epidemics of fever and cholera. This is a practice that should be promptly stopped in the interests of public health.

Turning next to the second of the four causes enumerated above, namely, that relating to the want of wholesome food, it appears that the middle and lower classes of the population in this country habitually live on inadequate food. This accounts for the prevalence not only of malaria, but of dysentery, cholera and other diseases. In the past cholera used to prevail only in the months of Chaitra and Baisakh, whereas it now prevails from Bhadra to Paus or Magh. Why should it be so? In the months of Baisakh, the prices of paddy rise and poor people are therefore compelled more or less to eat unwholesome vegetables like kachu, etc., to the detriment of their health. When with their digestive functions thus deranged, they begin eating a plentiful supply of new *aus* paddy at the close of Bhadra and the following months, naturally the stomach cannot bear it and dysentery and cholera break out. This want of wholesome food is, of course, due to the growing poverty of the people. The Marwaris who live in the worst malaria-stricken areas are free from that disease, because they eat wholesome food, like ghee, milk, etc. They never waste their money like Bengalis on extravagance in personal adornment. When shall we learn to do the same?

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 20th June 1914.

REPORT (PART II)
OR
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 20th June 1914.

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REPORT PART II

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

Work ending date: 30th June 1914

CONFIDENTIAL

1. The Indian-owned English newspapers in Bengal are as follows:

1. The Bengali

The Bengali is published daily except on Sundays and public holidays.

2. The Calcutta Free Press

The Calcutta Free Press is published daily except on Sundays and public holidays.

XII

XII

3. The Calcutta Free Press
The Calcutta Free Press is published daily except on Sundays and public holidays.

4. The Calcutta Free Press
The Calcutta Free Press is published daily except on Sundays and public holidays.

XII

**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED
AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.**

[As it stood on 16th June 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Patrika" Bazar	Calcutta	Daily	Mati Lal Ghosh, age 60, Kayastha	1,400
2	"Ananda Mohan College Magazine."	Ditto	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee"	Ditto	Daily	Surendra Nath Banarji, age 68, Brahmin	4,500
4	"Calcutta Spectator"	Ditto	Weekly	Lalit Mohan Ghosal, age 40, Brahmin	500
5	"Calcutta University Magazine."	Ditto	Monthly	Khagendra Nath Mitra, Kayastha	300
6	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, age 37, Kayastha	1,000
7	"Culture"	Ditto	Monthly	Gan Ch. Ray, age 46, Hindu Baidya	500
8	"Darjeeling Mail"	Darjeeling	Weekly	Rajendra Lal Sen, Hindu Satgope, age 30.	300
9	"Dawn and Dawn Society's Magazine."	Calcutta	Monthly	Satish Ch. Mukharji, age 52	600
10	"East"	Dacca	Weekly	Mohim Ch. Sen, age 61, Brahmo	300
11	"Habul Matin" (English edition.)	Calcutta	Do.	Saiyid Jelal-ud-din, age 61, Muhammadan.	1,000
12	"Health and Happiness"	Ditto	Monthly	Kartik Ch. Basu, age 45, Kayastha	4,500
13	"Herald"	Dacca	Daily	Priya Nath Sen, Hindu, Baidya	2,000
14	"Hindu Patriot"	Calcutta	Weekly	Sarat Ch. Ray, age 46, Kayastha	1,000
15	"Hindu Review"	Ditto	Monthly	Bipin Ch Pal, Hindu, Teli, age 49	700
16	"Hindu Spiritual Magazine."	Ditto	Do.	Mati Lal Ghosh, age 60, Kayastha	400
17	"Indian Empire"	Ditto	Weekly	Shashi Bhusan Mukharji, age 56, Brahmin.	2,000
18	"Indian Express"	Ditto	Monthly	Purna Ch. Basu, age 50, Hindu Kayastha	250
19	"Indian Messenger"	Ditto	Weekly	Pratab Ch. Som, Brahmo, age 61	650
20	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen, Hindu Baidya, age 35.	1,200
21	"Indian Nation"	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 30	800
22	"Indian Royal Chronicle"	Ditto	Monthly	Shamlal De, age 46, Hindu Subranabanik.	Unknown. A few copies published at times.
23	"Industry"	Ditto	Do.	Kishori Mohan Banarji, age 35, Hindu Brahmin.	1,000
24	"Modern Review"	Ditto	Do.	Rama Nanda Chatarji, Brahmo, age 59	2,000
25	"Mussalman"	Ditto	Weekly	M. Bahaman, Muhammadan, age 33	1,600
26	"National Magazine"	Ditto	Monthly	Kali Prasanna De, age 66, Hindu Kayastha.	500
27	"Pilgrim"	Ditto	Do.	Upendra Nath Basu, Brahmin, age 43	500
28	"Regeneration"	Ditto	Do.	Abinash Ch. Ray, Brahmo, age 35	200
29	"Reis and Rayyet"	Ditto	Weekly	Jogesh Ch. Datta, age 63	350
30	"Review"	Ditto	Monthly	Jogendra Rao Bhagawan Lal, age 32, Brahmin.	1,000
31	"Telegraph"	Ditto	Weekly	Satyendra Kumar Basu, age 36, Brahmin	1,200
32	"Unity and the Minister"	Ditto	Do.	M. N. Basu, Brahmo	400 to 500
33	"World and the New Dispensation."	Ditto	Do.	Mohim Ch. Sen, Brahmo, age 60	400
34	"World's Messenger"	Ditto	Monthly	Sundari Kakhya Ray, Hindu Mahisya, age 27.	400
35	"World's Recorder"	Ditto	Do.	Kali Pada De, Kayastha, age 48	2,700

LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS REGISTERED
AND DEALT WITH BY THE RE-EDUCATION BRANCH

1911

I.—FOREIGN POLITICS.

368. The *Bengales* observes that Bengalis are watching with keen interest the struggle which is going on in Canada and which bids fair to assume proportions that

The struggle in Canada.

may, in the near future, rivet the interest of all India. The whole question of their status as citizens of the British Empire is at stake. The King has given a solemn pledge that they are to be treated as equal subjects of the Crown, possessing the same rights as British citizens in other parts of the Empire. "We hold ourselves bound to the natives of our Indian territories," said the late Queen Victoria in her great Proclamation, "by the same obligations of duty which bind us to all our other subjects, and these obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil." Indians are to have equal rights with subjects in other parts of the Empire, and their political status is to be the same. If they have the right of free entry into India and of free occupation fettered by no special regulations, Indians are entitled to be in the same position with them as regards their right of entry into the Colonial possessions of the Empire and of work while there according to their talents and qualifications. No one can deprive them of this right. It is certainly not open to the Subordinate Colonial Legislatures and Governments to traverse the authority of the supreme Head of the British Empire. "We take our stand upon our legal and constitutional right and who can dislodge us from it? Whatever may be the claims of the self-governing Colonies to manage their own affairs in their own way—and we for one are in strong sympathy with those claims—they cannot over-ride the higher mandate of the supreme authority of the British Empire. That mandate must hold good—and we shall see to it that it holds good. Means must indeed be found for reconciling the claims of imperial citizenship with those of the self-governing Colonies to administer their own affairs. The problem, the paper hopes, is not beyond the capacity of British statesmanship. The South African question has, for the moment, been placed beyond the sphere of burning controversies. But one is now confronted with a similar problem across the Atlantic in which the hardy warriors of the Punjab are vitally interested. Behind the immigrants, denied admission into British territory in Canada, are the millions of their countrymen, reading with breathless interest the details of the struggle. They are the topic of conversation of Indians everywhere. There is indeed a deep religious sentiment behind the struggle; "the Indians are engaged day and night in religious ceremonies."

369. The *Bengales* goes on to observe that its countrymen were watching with eagerness and interest the development of the situation in Canada. Behind the few hundred

Id.

immigrants on board the *Komagata Maru* are the millions of their countrymen, eager to be acquainted with every detail and ready to help them. The Punjab has already begun to move. The Punjab is now instinct with a new and awakened life; and cannot sit still while her sons are unconstitutionally denied admission into British territory. In the service of the Empire some of the immigrants have shed their blood; and now they are about to be excluded from a part of that Empire. If Indians are to be denied entry into Canada, the entry of Canadians into India must also be barred. That is the retaliatory measure which the people of India must insist upon, and the paper is confident with the full-hearted support of the Government of India. For that Government, thanks to the policy of Lord Hardinge, is daily becoming more and more national. The Lahore meeting urged the Government of India and the Home Government to take necessary measures to assure to Indians just and fair treatment in various parts of the British Empire and assure their rights as British subjects to enter and work as free men in every part of the Empire. "We cannot and we do not mean to rest content, unless and until this demand is satisfied. If it is not—if our freedom of entry and occupation in other parts of the Empire is barred,—we insist upon similar disabilities in relation to India being imposed upon those who would deny to us our constitutional right."

BENGALURU,
13th June 1914.

BENGALURU,
16th June 1914.

II.—HOME ADMINISTRATION.

(a)—Police.

AMRITA BAZAR
PATRIKA,
16th June 1914.

370. The *Amrita Bazar Patrika* observes that the Raja Bazar bomb case, as well as some other political cases that have been disposed of of late, have brought into prominence certain unpleasant features of the *modus operandi* of the police, the legality or justice of which may be liable to be questioned. In the first place, one has to refer to the matter of searches and search-witnesses. The law lays down that, before making a search, "the officer or other person about to make it, shall call upon two or more respectable inhabitants of the locality in which the place to be searched is situate, to attend and to witness the search." Have the searches in all cases been made in strict compliance with this imperative provision of the law with special reference to the italicised words? The public impression is, that these conditions were not complied with, and that sometimes the witnesses to the searches had to be requisitioned from outside the locality in which premises searched was situated, and moreover, they are not unoften any more "respectable" than some of the witnesses for the prosecution in the recent Grey Street murder case. After this the public cannot be blamed if they are beginning to think that the police have to keep a relay of convenient search-witnesses whom they fall back upon whenever there is a dearth of respectable witnesses of the locality. If there is no foundation for entertaining such an impression, it should be removed by the authorities at once, especially in view of the fact that in some of the recent political prosecutions the *bond fides* as well as the respectability of the search-witnesses were challenged. If, on the other hand, such an impression is not entirely without basis, then such a serious abuse of the provisions of the law should be checked and those responsible for it brought to book. The other question refers to the informers. It is a notorious fact that recent experience has shown them to be utterly discreditable as a class and that most of the political prosecutions owe their origin to the information supplied by members of this class. It is but fair to the defence, therefore, that when the legal machinery is set in motion against it as a result of any such information, the informer or informers should be tendered for cross-examination with a view to his or their credit and credibility being tested. But the disaster that such a course entailed on some of the recent police prosecutions has made them change their methods. What they have now commenced doing is not only to keep them from the court-proceedings, but to decline even to disclose their names and identity. And what is more, even the trying Judge supports the police in their attempt to screen the informer. Already, in cases like those under contemplation, the prosecution (which means the police) stands on the vantage ground in numerous respects. If, over and above this, it is further allowed to wield this newly-forged instrument, the result would be simply disastrous to the accused. The journal hopes some Hon'ble Member will interpellate the Council on both the points noted; that is (1) whether the provisions of the law regarding search are being strictly complied with in the matter of the search-witnesses, and (2) whether the practice of screening informers as stated above is in consonance with law, justice and equity?

(d)—Education.

TELEGRAPH,
13th June 1914.

371. The *Telegraph* announces that the results of the Matriculation, I. A. and I. Sc. examinations of the Calcutta University are just out. And they are such as not to congratulate the authorities upon. "There has been a perfect massacre of innocents in the I. A., specially in comparison with the I. Sc." While the percentage of passes in the latter is sixty, that in the former is barely thirty-four. Can the University explain why there should be so much difference between the two examinations? Have Bengali youths suddenly, this year-developed love for and proficiency in science, so that sixty out of every hundred of them have proved their merit in the examination held by the

University? Or, is the difference in treatment due to the new *regime*? There can be no doubt that further consideration of I. A. papers is necessary both in the interests of the ploughed examinees and for the prestige and reputation of the University itself. Such a course might have been obviated if there were any analogy between the results of the two examinations. This inexplicable state of things reminds one of the University procedure in connection with the announcement of examination results. It is believed that the learned Syndics sit in committee and decide, not on the basis of either the questions or the answers, but arbitrarily as it were that there should be such and such percentage of passes in one examination, and the papers are examined in accordance with this decision. If the examiners fail to comply with this requirement and the percentage is higher or lower, the papers are re-examined by others and the previously fixed percentage is arrived at. What is equally curious, this queer arrangement often demands double the usual expenditure, but who cares? The results of all public examinations should depend on the nature of questions and the merit of students in answering them. Secondly, why should the funds of the University be squandered in wholesale re-examinations simply to conform to an arbitrary order? The money thus uselessly spent might be utilised for various useful purposes, which at present cannot be served for want of money. It is high time that the public took notice of this curious procedure followed by the premier University in the Empire. The paper has every confidence in Dr. Deva Prosad Sarbadhikari, though his tenure is one of two years only. If, however, he were to take up this question, he would earn the deep and lasting gratitude of the country as a whole. It is a question of grave and momentous importance and should not fail to attract the immediate and earnest attention of both the Chancellor and the Vice-Chancellor as also the public at large.

372. The *Bengalee* remarks that an educational "jobbery" has been perpetrated in Bihar. As learnt from a letter written by the Director of Public Instruction, the

The colour line again.

Senate, Mr. W. Owston Smith, an Oxford graduate, has been appointed to the Indian Educational Service as Professor of History at Patna College. The Senior Professor of History at that College for the last fifteen years has been Mr. Jadu Nath Sarkar, M.A., Premchand Roychand, scholar, the greatest living authority on Moghul History. But he is an Indian, a member of the Provincial Service, and therefore a "raw European" has been placed over his head. Mr. Sarkar, with all his official experience and European fame as a historian, has been considered by the Government of India as unfit to be placed on the Indian Educational Service,—which is evidently reserved for Europeans. When a year ago, Mr. Duke, an Irish graduate, was appointed to the Indian Educational Service, in the Cuttack College, and the Hon'ble Mr. Surendra Nath Banarji asked in the Imperial Legislative Council why Dr. P. C. Ray was not appointed to the post, the official reply was that a Professor of Economics was required at the Cuttack College, and Mr. Duke had taken his degree in that subject,—the implication being that Dr. Ray, as a chemist, was obviously not qualified to fill the chair of Economics. But here in the Patna College a chair for History in the Indian Educational Service, is vacant; there is an experienced Indian of unrivalled scholarship, teaching History in the *very same College*, and yet he is passed over in favour of a European. If Government had wished to make a classical example of the colour-line in the Education Department, and the enforced degradation of Indian talent in that department, it could not have chosen a more glaring case than this, and to quote the paper:—"A misfortune is often a blessing in disguise, and we are convinced that the supersession of Professor Sarkar will intensify the public feeling against the maintenance of the colour-bar in the Education Department and strengthen the hands of the Indian members of the Public Services Commission in doing justice to their countrymen."

373. Numerous complaints are reaching the *Amrita Bazar Patrika* of the great hardship and harassment to which

The Calcutta Medical College.

candidates for admission into the Calcutta Medical College are being subjected. Since the passing of the new University Regulations the rush for admission in the Calcutta Colleges has been phenomenal. If public voice is to be credited, the Medical College is the

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14th June 1914.

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worst offender in respect to scandal and jobbery. Some few of the rules for admission into it are unfair *per se*; while others, though sound in principle, are not followed in practice. Of the former, the rule which reserves 25 per cent. of the seats for Biharis, Uriyas and Chota Nagpurians, dates from the constitution of Bihar into a separate province. It is difficult to follow the ethics of such an arrangement. The new administrative cult not only initiated, but sedulously fostered by the powers that be, is typified by the cry of "Bihar for the Biharis," "Orissa for the Uriyas," "Punjab for the Punjabis," and so forth. Why then should Bengal alone be chosen to be the happy hunting ground of the people of other provinces? They are driven away as undesirable aliens from the other provinces, whatever walk of life they may try to enter and how can they, smarting under such treatment, be expected to develop a cosmopolitan love and watch with complacency all sorts of people elbowing them out in their own province? Of the candidates of Bengal, again, there are, broadly speaking, three distinct classes, viz., the Matriculates, the Intermediates in Arts and the Intermediates in Science. Of these the rule is to prefer Intermediates to Matriculates, unless the latter happen to belong to some privileged class, as the Muhammadans. Among the Intermediates, preference is given to I. Sc.'s over I. A.'s. While among each class, *inter se*, the selection depends upon the relative position obtained by the candidates in the University examinations. These are supposed to be the rules for admitting students and no one can take exception to them, for they are, on the whole, based on some sort of principle, except the one that receives Muhammadan matriculates with open arms while turning away Hindu matriculates. But in practice this principle is given the go-by. For it is said the Head Clerk makes a list of what he considers to be the eligible candidates and submits it to the Principal who makes the final selection. It is here the mischief steps in. In the case of a weak Principal, the Head Clerk's selection may become the final one and such an important and authoritative position in a Head Clerk lends itself easily to abuse in numerous ways. The Principal, again, even if he is not a weak-minded one, may make his choice according to his own whims and caprices, the recommendation of his friends and clientele, thus giving a wide berth to the good principle supposed to govern the admission of candidates. The result is, that one is daily hearing of deserving candidates being turned away and undeserving ones being taken in. What is needed, is that the dictates of principle, and not the dictation of the Principal, should be the sole and ultimate determining factor in such matters. In this connection the paper says some of the complaints it has received are to the effect that something worse than mere whim or favouritism sometimes determines the selection of candidates. But, for obvious reasons, it cannot give publicity to these charges which are not only serious but directed against individuals. Parties aggrieved and able to prove concrete instances should, however, apply to Colonel Harris, Inspector-General of Civil Hospitals, for a departmental enquiry, and there is no doubt that in the interests of the public as well as the reputation of the Medical College itself, such complaints should not go uninvestigated.

AMRITA'BAZAR
PATRIKA,
19th June 1914.

374. The *Amrita Bazar Patrika* remarks that the Government Resolution on the Bengal Public Instruction Report for 1912-13 presents the same array of dry facts and figures as its predecessors. There is nothing of special interest in it in spite of the tribute paid to the "able guidance" of Mr. Hornell who has been imported from England to convert the Bengal Department of Public Instruction into a veritable educational Utopia. The total expenditure has increased by 22 lakhs of rupees as compared with the previous year, although the value of scholarships decreased by Rs. 2,084. Of these 22 lakhs, a little over 4½ lakhs represent the increase in total expenditure of secondary schools. It is surprising, however, that the most important question in the domain of secondary education remains still unsolved. The paper refers to the question of raising the pay of secondary school teachers.

"During the year under review the Government of India communicated sanction to a recurring assignment of a lakh and a half for the improvement of existing secondary aided schools, and more especially for raising the pay of the teachers. During the first

year this amount was devoted to non-recurring expenditure, but the formulation of a definite scheme for its utilization in future was taken in hand. The improvement of secondary schools is not, however, merely a matter of funds and grants."

No wonder the general condition of secondary schools in the year under review was, to quote from the resolution itself, "far from satisfactory." How can the condition of secondary education be expected to be otherwise as long as those in charge of the mental equipment of the students at the most important and impressionable period of their life are paid such miserable pittance. Mr. Hornell will deserve much of the high encomiums bestowed upon him, if he can at least remove this scandal from his department.

(h)—General.

375. Since the Government of India published its resolution on "Scientific Sanitation," the *Amrita Bazar Patrika* says it

Scientific Sanitation—1.

has been pondering over the significance of the two words with which the resolution is headed, and asks if the methods adopted before for the sanitary regeneration of the country were not "scientific." This does not seem to be the case, because the resolution itself commences with a historical summary of "Scientific Sanitation in India" which, according to the writer, "dates from the end of the last century." It may be taken, therefore, that the intention is to lay special stress on the "scientific" aspect of the sanitary measures to be adopted by the authorities. Every one will admit that science is being paid quite enough of tribute in India of late. So much so, that the authorities, who take credit for inaugurating and fostering scientific sanitation, often immolate sanitation under science. They forget that what is required is not merely *scientific* sanitation, but *scientific sanitation*. There is too much of science and too little of sanitation. While there is a long list of various officers (mostly European) carrying on multifarious researches, there is little benefit of practical sanitation. Lakhs of rupees are being spent annually on various forms of researches. But in how many villages have the jungles been cleared, the water-logged condition removed, the drainage improved, the terrible water-scarcity relieved or the ravages of malaria and cholera sensibly reduced? These are matters of practical sanitation and no amount of bacteriological researches are necessary to demonstrate their extreme necessity. The only portion of the resolution dealing with rural sanitation is embodied in the following passage:—

"The difficulties which surround rural sanitation in India are well-known and persistent. Contaminated sites, polluted water-supply, badly constructed and insanitary dwellings, the habits and prejudices of the people raise obstacles to progress which in most provinces are still well-nigh insuperable. The Government of India have informed Local Governments that they are at liberty to expend a portion of the Imperial grants for urban sanitation on rural sanitation, provided practical schemes for this purpose are forthcoming; but they have postponed special Imperial grants for this purpose until such schemes are more generally advanced. They fully appreciate the enormous importance of rural sanitation in a country which is mainly agricultural. Past experience and present conditions, however, indicate that the subject is still one for experiment on lines conceived to attract the co-operation of the people."

It will thus be seen that this, the most important part, viz., rural sanitation, is still in embryo and affords small consolation to the thousands of poor villagers that are in the meantime either eking out a miserable existence or dying off, though the road cess and the Public Works cess are being rigorously realised from them annually. Then again,—in what tangible measures calculated to benefit the public has the zeal for the so-called scientific sanitation been manifesting itself? They have scientific sanitation in England, Germany and other European countries as well. There, however, its utility has not to be demonstrated by lengthy resolutions, but by actual and tangible beneficial measure. But has India got a single sanatorium for the people or a single open-air school for the students in any single province of British India yet? There is scientific sanitation both in Europe as well as India. But while in the former, all scientific and researching activity is of practical benefit to the people, in India the only class so far benefited by the so-called researches are the researchers themselves

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who get excellent opportunities for making both money and name. And who are these researchers? Not people of the country, nor those of other countries who make the country their own and live here permanently, but European members of the Indian Medical Service—mere birds of passage. They get full advantage of the Research Institutes and Laboratories, found and maintained with Indian money,—Indian talent is relegated to a subordinate capacity; but as soon as they have made their money or reputation, they pack up their knowledge and sail home to spend both for the benefit of others who never helped them with a penny!

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PATRIKA,
16th June 1914.

376. The *Amrita Bazar Patrika*, in its former article, pointed out the disadvantage of having too much of theoretical science and too little of practical sanitation. There

Scientific Sanitation.—II.

is also a parallel fallacy marking the activity of the authorities in sanitary matters, i.e., the disproportionate attention paid to what is known as "sanitary education." The concluding portion of the Resolution says:—

"The diffusion of sound education will, however, remain the most potent and penetrating instrument of sanitation among a population which still views it for the most part with hostility or unconcern. The claims of hygiene as part of their educational policy were recognized by the Government of India in their educational resolution of the 21st February 1913. It may be hoped that before many years have passed educational institutions will have become missions of sanitation in their own vicinity and beyond. Meanwhile, some simple knowledge of the more common infectious diseases may, with advantage, be diffused."

Are the people savages that they should show "unconcern" or "hostility" to sanitation? This attempt to throw the blame on the people is adding insult to injury. They are as much familiar with the elementary principles of sanitation as the members of the Indian Medical Service. Their complaint is that in the place of practical measures the authorities give them only fine phrases and theories which cannot make them healthy. In the next place, such education as killing rats, mosquitoes and other vermin for driving away plague, malaria, etc., will make the masses neither wiser nor healthier. The fact is, what the people require is not a theoretical teaching, sanitary or otherwise, but practical sanitation. Let them live on dry ground, not damp, water-logged or covered with jungle; give them plenty of pure drinking water and healthy food, which will enable them to fight pestilence more successfully than any amount of education. Indian Medical College students and city doctors have unquestionable knowledge of sanitation and hygiene. But are they more healthy than, say, the Sonthals or the Afridis who have never even heard of such a thing as sanitary science or a text-book on sanitation? Why were the people of Bengal, now dying by tens of thousands of malaria and other epidemics, so healthy and vigorous only six or seven decades ago, when there was no sanitary department, nor Researchers, Sanitary Commissioners and Deputy Sanitary Commissioners? The reply is that they lived in well-drained villages, and had plenty of good water, and healthy food like milk and fish and these, with the instinctive knowledge of sanitation with which the law of self-preservation endows every human-being, were enough to make them perfect patterns of health and vigour. One good position in the Resolution, according to the paper, is to quote the following passage:—

"It (i.e., sanitary reform) must recognise the diversity of local conditions in a country which includes numerous communities, castes and creeds and which exhibits almost every variety of climate, temperature, humidity and level of sub-soil water, from the deltas of Bengal with their steamy atmosphere and dense lush vegetation to the burnt brown hills of the north-west frontier."

This is an eminently rational policy to be followed, particularly in the matters of sanitary reform, and mark a distinct departure from previous policies of the Imperial Department. In Bengal, defective drainage is undoubtedly one of the causes of malaria. But this rule does not apply in most of the districts in the United Provinces which have an excellent drainage system. Then again, malaria is the most prevalent disease among soldiers of the British army in India. In 1912, no less than 5,847 out of 71,000 men were admitted to hospitals suffering from malarial fever; but the hospital cases do not represent the total sickness, as many men incipiently infested with fever do not go sick, but are treated with quinine in barracks. Now, as a rule, they eat

good food, drink wholesome water, and live in well-ventilated houses, free from mosquitoes and situated in well-drained places. Why are they then stricken down with malaria like ordinary people of the soil? Common sense, therefore, requires that each class of cases should be dealt with separately on its own merit. Of the practical methods of rural sanitation suggested in the resolution the one which is the most important, viz., village water-supply, has, it is regretted, been dealt with in a slipshod and half-hearted fashion. Of the other measures, the most important is that relating to the grant to the village unions for sanitary improvement. It is undoubtedly a step in the right direction. From a perusal of the resolution it seems, however, that this reform is so far practically confined to Madras, but it is hoped will be soon extended to all the other provinces, and specially to Bengal. The paper is also glad that the arbiters of India's sanitary destiny have lived down the fallacy of "domesticated rats" indulged in by Dr. Lukis a few years ago, and that they have recognised the futility of a wholesale destruction of rats as an anti-plague measure, as the following extract will show:—

"Experience in India suggests that owing to the excessive fecundity of the animals generally, rat destruction, even when applied to extensive areas, gives only a temporary reduction of rat infestation, and has a limited sphere of usefulness as an anti-plague measure."

The same remark holds good with greater force in the matter of killing mosquitoes.

377. A contemporary of the *Bengalee*, commenting upon the transfer of the Delhi and autonomy. Capital to Delhi, says:—

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"Sir Walter Lawrence's view at the Calcutta dinner that the Delhi changes marked the waning of the ascendancy of the Imperial Government and the rise of strong Provincial Governments is the view we have always taken of the Delhi changes at all events as regards the second proposition. In fact, however, we know that the Central Government was so alarmed at the consequences of its act that it got Lord Crewe to eat his own words and it has never ceased since the change to exercise an enormous amount of petty supervision over the Bengal Government in order, no doubt, to show that its power is not on the wane."

There is considerable force in these observations, remarks the *Bengalee*, and they are borne out by the terms of the despatch of the 25th August 1911, which says that the object of the transfer of the Capital is to help forward the development of the Provincial Governments, so that they may ultimately become autonomous in all provincial matters, working under the superintending control of the Government of India, which is only to interfere in case of grave irregularity. But the history of India reveals the weakness of Indian rulers, which has again been illustrated by their conduct in this connection. The Proclamation of 1858 was issued under the inspiration of the noblest feelings and the highest statesmanship. It remained for long a dead letter; but in the meantime India was steadily advancing and the people began clamouring for the fulfilment of its gracious pledges. Then there rose interpreters who sought to minimize the beneficence of the great message, until at last it was authoritatively vindicated by Lord Ripon in a speech that will live, and the vindication has been confirmed by Lord Morley from his place in Parliament. The Proclamation, observed Lord Morley, was to be interpreted not in a pettifogging spirit, but in a large and generous fashion. The same set of circumstances are repeating themselves in the case of what the paper regards as Indian's greater Charter. The first effervescence of a generous enthusiasm having died out, there was a sub-conscious feeling that the Government had perhaps proceeded too far, and this was followed by open retraction. Educated India has got the words "Provincial autonomy" blazoned on its banner in characters of glittering gold. That banner it will continue to flourish before the eyes of the world until the great words inscribed on it have been fulfilled to the letter. The fit of momentary reaction will pass away, and in time there will rise men who will redeem the pledged word of the despatch. "Rulers may come and go, but a pledge is a pledge and has to be redeemed, and we and our children shall see to it that it is redeemed."

378. The *Bengalee* remarks that an Associated Press telegram from Poona brings the happy news of the release of Mr. Bal Gangadhar Tilak. It is glad that he is once more at liberty and accords to him a most hearty welcome. As a matter of fact

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the journal is sure that the news that Mr. Tilak is free will gladden almost every Indian heart. It is a great satisfaction to learn that he is in a good state of health.

AMRITA BAZAR
PATRIKA.
18th June 1914.

379. The *Amrita Bazar Patrika* observes that Mr. Tilak has at last been released! It may be remembered that this great

Mr. Tilak.

Indian patriot was sentenced to six years' imprisonment by Mr. Justice Davar of the Bombay High Court on the 23rd July 1908. So the 22nd July of 1914 was the date when he should have been set free. It is not quite clear why he was not detained till then, but given a few weeks' grace, as the authorities never concealed the fact from the public that they would show no mercy to this grand Indian, whose imprisonment convulsed the whole of India and evoked a feeling of pain and indignation which was perhaps never witnessed in this country. It is due to the credit of the late Lord Minto that he did his best to secure his release on the eve of his departure from this country; but the late Governor of Bombay stood in his way and the Viceroy had to yield. How unwise and short-sighted the rulers of the country sometimes are. By releasing Mr. Tilak at an earlier date they would have given immense satisfaction to the people of India without injuring the interests of the bureaucracy in the slightest degree; but, apparently, they are absolutely indifferent as to the popularity or the unpopularity of their rule. The paper heartily welcomes back its esteemed friend and wishes him health and long life so that he may yet serve the cause of his country and humanity in general with his former vigour and energy!

BENGALER.
19th June 1914.

380. The *Bengalee* observes that when several schemes for the improvement of a city are projected, it stands to reason that

The Radha Bazar Improvement
scheme.

the easiest and least expensive ones and those which are likely to cause the least opposition should be undertaken first. In the joint report of the Engineer and Chief Valuer to the Calcutta Improvement Trust no less than eighteen schemes of street widening alone have been prepared so far and the list may, by no means, be complete. It is in the interest of those entrusted with carrying out the work of the Improvement Trust to prolong it as long as possible. Except the Chairman, who is a civilian, and who will leave the Trust as soon as he is promoted to a higher appointment, all the other officers hold temporary appointments and they will have to vacate office as soon as the work of the Trust is completed. However, the paper has no intention of casting reflection on any one but merely points out a fact that should be kept in view. So far five schemes have been carried out, and except for the Russa Road widening none can be called important. The sixth scheme is the proposed diagonal street from Dalhousie Square to Harrison Road. The gross cost of this scheme is estimated at 168 lakhs, but out of this amount it is expected that over 80 lakhs will be recovered by the sale of land. The work of the Improvement Trust is being carried out by a system of speculation in which the Board always stands to win. Houses and lands are acquired by the Board at its own price. If the owner is dissatisfied he can only go to the Tribunal created by the same Act which created the Trust and the decision of the Tribunal will be final. After the demolition of houses and construction of a new street, the Board puts up the additional land it had acquired for sale at a greatly enhanced value and so reduces the actual expenditure on the scheme. Looking at the list of street improvement schemes it will be found that the Dalhousie Square to Harrison Road scheme is the most expensive as well as the most contentious. If the Board thought that it would create no opposition it must have found out its mistake by this time. The proposed alignment of the street is not only defective, for it will not be capable of further extension to the north but it will mean the extinction of the most important trade centre of Calcutta. What is the urgency of this scheme that it has been given precedence over all others? The first scheme on the list is the new main Central Avenue which is considered the leading feature of the scheme for Calcutta. This is to commence at the junction with the Mangoe Lane extension and will proceed practically in a straight line northwards to its junction with Shambazar Street. Why has not this scheme been undertaken first? It is proposed to widen Park Street,

Kyd Street and Marquis Street. They are much easier and cheaper schemes than the proposed street from Dalhousie Square to Harrison Road, but no one will be surprised if these schemes are deferred till the last, as the opposition, if any, in those quarters will be very different from what the Board had to experience at Bhowanipur for example. It has been suggested that the opposition to the Radha Bazar Improvement scheme is perverse and shows the rooted antipathy of the people of this country to all improvement. When a scheme of improvement involves a disaster of such magnitude as is threatened in Radha Bazar it must be opposed till it is abandoned or materially modified, no matter how such opposition is characterised by interested persons or papers to whom the prosperity of this centre of trade may be either an eyesore or a matter of indifference. If the Board really want to effect an improvement it should be by the construction of a straight road, and in any case it should be undertaken after other schemes have been carried out. To disturb the most important trade centre of Calcutta is to strike at the most vital portion of the city.

III.—LEGISLATION.

381. The India Council Bill, remarks the *Mussalman*, provides that the pay of the members of the India Council will be £1,200 each annually and that the two Indian members will get £1,800 each. The extra payment to them is, it is said in the nature of an away-from-home allowance, and is on the principle whereby Europeans in India receive more pay than Indians. Indians have never approved of the principle of Europeans in India getting greater pay than Indians of the same rank. They hold that the pay of European and Indian officers belonging to the same service should always be the same. It is further held that even the scale of pay fixed for the Indians is sufficient for foreigners, for no country in the world gives so high salary to the Civil Service as India. The provision for extra payment to the two Indian members of the Secretary of State's Council is apparently intended to perpetuate a principle so long wrongly followed in India, and the paper expresses its strong disapproval of the same. The gain to India is absolutely insignificant under that principle, while the loss would be enormous. The journal hopes Indian publicists will realise the importance and the far-reaching consequence of this apparently tempting proposal and protest against it in clear and unequivocal terms.

MUSSALMAN.
13th June 1914.

382. The *Bengalee* learns from an Associated Press telegram that the Universities Bill is to be "a small Bill," and that it may be introduced during the Simla session in September next. The information is satisfactory so far as it goes. During the Simla session only non-contentious Bills are introduced; and if the Universities Bill is introduced then, there is a sort of guarantee that it contains nothing serious. The matter is so important that the paper says it would like to know more about it.

BENGALIE,
16th June 1914.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

383. The *Amrita Bazar Patrika* remarks that it goes without saying that the Government of the United Provinces is doing its best to fight the severe famine which is just now desolating many of its fairest districts. All the same, it is quite clear that the monster is getting much more formidable and will go on spreading till the next cold season. And during these seven or eight months, lakhs of starving people will have to be fed at the cost of the public tax-payers. If the monsoon is insufficient or does not come in time then a situation may arise beyond contemplation. The official report of conditions in the affected districts during the week ending 2nd June shows that the number of persons on relief work, gratuitous and otherwise, are on the increase, and distress is deepening everywhere. It is said that "people are resorting freely to working except the high castes who cling to their homes." The fact, however, is not generally known

AMRITA BAZAR
PATRIKA,
13th June 1914.

that it is these "high castes"—Brahmins, Rajputs and Lalas—who form the majority of the cultivating classes in the famine districts. They will till their own lands and raise their own crops just as Muhammadan cultivators in Bengal do, but they will rather die of starvation than resort to public relief work. The paper regrets to find a tendency on the part of the official reporters to minimise the magnitude of the calamity. This policy serves no useful purpose but is fraught with dire mischief. It is stated that "public health is generally good except that plague, small-pox and cholera are prevalent in some districts." This is a queer way of describing the situation, for if some districts have been affected by plague and cholera, others will no doubt be visited by them in due course. But the real scourge in the shape of malarial fever has yet to appear on the scene during the autumn. Needless to say all these diseases are mostly due to the effects of starvation, and the people dying from them are in fact the victims of famine. Official reports thus do not disclose the whole truth when they say that deaths from starvation have been few. The report says: "Little emaciation is noticed." Is this not a very wonderful piece of information? People are starving or living upon bare subsistence allowance and they have to work like beasts of burden in the relief centres; yet they show no signs of emaciation! But what adds to the horrors of the situation is water-scarcity. Wells have dried, or are drying up, and the scorching heat is specially terrible in the upper provinces. One talks of water difficulty in Bengal; but, it is nothing compared with what they are experiencing just now in the famine districts of the United Provinces. It was in January last that the Lieutenant-Governor of the United Provinces, in a sympathetic speech, declared that it would be impossible to save a large number of cattle in the famine districts, mainly owing to the deficiency of fodder and water. A greater calamity to the poor raiyats cannot be conceived. Cows and bullocks are the only valuable property they possess. And there are thousands of them who will need these animals to enable them to till their fields. Who will furnish them with money to purchase cattle? Takavi advances of the Government are a mere pittance when distributed among a large number of people. And even if they are supplied with money, where are the cattle to come from if they die by thousands during the famine? Rajputana had a splendid species of kine; but it was nearly swept off by the famine of 1899-1900. In the matter of cows, all the provinces of India are now practically alike; a few famines more and the whole bovine race will possibly disappear from this country! The rulers are wise, yet short-sighted! Next to the preservation of law and order, their most important duty is to remove chronic famine conditions from India. Famine is not a permanent factor anywhere else in the British Empire or in the world. The irregular or insufficient monsoon is only an exciting and not the root cause of Indian famines. Freaks of weather are present in every country in the world; yet they do not bring about a famine, or if they do occasionally, the calamity does not ruin the people. If famines have made a permanent home in India, it is because one of the poorest nations has to maintain the costliest rule in the world. In the interests of the British Indian Empire itself, the wise rulers should not only reduce the cost of Indian administration and thereby lighten the heavy burden of taxation of the people, but revive their industries and commerce and adopt other salutary measures, so that the people may grow more prosperous and be not reduced to a state of absolute penury and physical helplessness when they happen to be in the grip of a famine.

VI.—MISCELLANEOUS.

BENGALURU,
18th June 1914.

384. The *Bengalee* observes that the suffragettes have carried their campaign to the King himself and made a demonstration at a function of the Court. In Germany this would have been regarded as *less majestic* and the women would have been dealt with summarily as political offenders. In England no action has been taken and no official statement has been made. There was no actual violence but one or two of the ladies present shouted out and appealed to the King. This in itself is a grave breach of decorum and a scandal of which no decent

woman should permit herself to be guilty, but the suffragettes have long passed the stage when a sense of decency or womanliness could have withheld them from the most obstreperous or violent exhibition. What is the difference between the blustering malcontents of Ulster and the militant suffragettes? The former are drilling volunteers, smuggling rifles and are threatening to suppress Home Rule by physical force, as if a handful of men could overawe the might of England. The latter are committing outrages of all kinds in order to compel the Government and the country to give them the right to vote at parliamentary elections and to stand as candidates for election. They evidently think that the end justifies the means and the only way to force the hands of the Government is to make themselves proportionately disagreeable. Keeping the authorities in a state of constant alarm will help to tire them out and they will yield in the end and give the suffragettes what they want.

L. N BIRD,
Special Assistant.

11, CAMAC STREET ;
CALCUTTA,

The 20th June 1914.

the Government is to make themselves responsible for the safety of the people. Keeping in mind the end justifies the means and the only way to force the hands of the Government is to make themselves responsible for the safety of the people. Keeping in mind the end justifies the means and the only way to force the hands of the Government is to make themselves responsible for the safety of the people.